Record of Christian Work

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Brief American Notes. **Sixty-five Unitarian ministers** of the 541 in the country are interested enough in practical ethics to enroll themselves as members of the Unitarian Temperance Society.

The Secretary of the Federal Council of the American Churches has been sent to California to organize a **national committee of one hundred, for an extensive evangelistic campaign** during the Panama Exposition.

A Sunday Law is to be submitted by initiative to the voters of California next November. It is not drafted to shut theaters and to suppress Sunday sports, but will close, if adopted, 2100 saloons in San Francisco alone, and almost all stores and places of business. It will stop the greater part of Sunday work. The barbers are actively promoting the measure.

Calvary Presbyterian Church, Baltimore, has opened a room in its church edifice where men working on buildings in the neighborhood can come in to eat their midday lunch. Coffee is served by church ladies, and reading matter is at hand.

Faith Church, Baltimore, has a Brotherhood Committee which acts as an employment agency. In five years it has secured, without charge, positions for 1600 men. The church is open two nights in the week to receive applications.

Methodist Social Settlements in the South are called Wesley Houses. A successful one at Biloxi, Miss., ministers to the workers in eight oyster canning factories, five of which are the largest in the world. The Settlement provides night schools, sewing classes and a Sunday school for the children employed in the factories.

The *Living Church* illustrates the **extent of the Slavic invasion of the United States** by the case of an Eastern Orthodox Church in Passaic, N. J. This holds 4500 people, and on last Easter it was so crowded that worshipers knelt in the streets two blocks away. In the same city are two Old Catholic (i.e., Reformed) Polish churches, two Uniate churches (Ruthenian and Lettish) and a Hungarian Roman Catholic church.

The way in which **Mormonism brings pressure to bear upon unfriendly communities** is illustrated in the case of Grand Rapids, where Mormon missionaries were refused permission by the mayor to preach on the streets. Directly after, a Utah state senator turned up, provided with a letter from the governor of the state, and with sundry orders for furniture. Refusal to comply with his demands meant a practical boycott of the great furniture manufacturers of Grand Rapids by the largest furniture dealers west of Denver. The mayor, however, declined to revise his decision.

President Frost, of Berea, believes that "good American citizens can be made more cheaply and faster by **work among mountain whites** than anywhere else." He is carrying on "Chautauquas on wheels." A single Berea wagon traversed parts of eleven counties last summer. Addresses were given on health, agriculture, public schools, homes, temperance and religion. Three cords of books and printed matter were distributed!

Mr. Van Ness, the author of a book, "The Religion of the Future," was the pastor of a Unitarian church on Copley Square, Boston, which, as if as a sort of negative illustration of its pastor's opinions, has been torn down, to make way for the ample headquarters of

New England Methodism. Mr. Van Ness has recently **proposed to New England Congregationalists to bury the hatchet and reunite with the Unitarians.** His terms are interesting. He suggests that the Unitarians give up their denominational name and the Congregationalists their creeds, and that "they all come into the unity of faith and the measure and stature of the fulness of Christ." The suggestion appears a little presumptuous. We noticed recently in a book inspired by a Harvard theologian the proposal that the Y. M. C. A. buildings of our cities be made "resorts for the wage-worker, no matter what sacrifice the change might involve."

"Thousands of men," continues the writer, "will never think of entering these buildings so long as they remain centers for evangelistic or religious work. A separation of religious exercises from Association buildings will be seen to be the only solution of the problem, and the buildings will then be thrown open to workingmen."

Might we not, dear professor, make our churches, also, attractive to this or that element in the community, by abandoning religious services in them?

The Episcopalians have a **mission church, St. John the Evangelist's, in the Little Italy of Chicago,** into which twenty-five men—all Italians and former Romanists—were received some months ago. The church was crowded to its utmost capacity, "the large majority of the congregation carrying children in their arms." During the reception which followed the service a delegation of 150 men waited on Bishop Anderson and asked for his spiritual oversight and leadership for the Italian community of the south side. They insisted that he could not be accused of proselytism as the initiative came from them. The Italians are poor people, yet they have erected a pulpit, reredos, etc., have painted the church's interior and made it one of the most attractive of the smaller churches of the diocese.

Equally interesting is the fact that **Italian Roman Catholics are forming independent churches** of their own. Illustrations of this are the Independent Italian Catholic Church of Youngstown, O., under the pastoral care of the Rev. Mr. Carforn, and the Church of St. Giacomo Mariano in Cleveland, O., the Rev. F. Coppola, pastor.

In Defense of the Lord's Day. The Rev. Ambrose F. Roche appeared before the committee of legal affairs at the State House, Boston, in behalf of Cardinal O'Connell and the Roman Catholic organizations of Massachusetts, to protest against the legalization of Sunday sports in the state. His address was pointed, and surprisingly appreciative of Massachusetts' traditions.

"Your predecessors in the legislature," he said, "long ago recognized that one special day in every seven should be different from the other six, and they designated that day as 'the Lord's day.' They did not call it Sunday, because that would be to paganize it. They did not refer to it as the Sabbath, because that would mean the adoption by a Christian Commonwealth of the Hebrew day of worship. They called it 'the Lord's day,' because they and the people they represented believed in Christ the Lord, and were convinced that, for the perpetuity of our Commonwealth, for good government and the happiness of the people, it was and is a civic and religious necessity to set aside one day in seven distinctly for Divine worship, and also to guarantee to every citizen a stated time when he could enjoy a full day of needed rest. . . . . We protest against the legalization of unseemly sports, because they are opposed to the best traditions of this Commonwealth. Men who come from other states or nations where the Lord's day is not fittingly observed should not be allowed to introduce their scandalous practices here, and they should be made clearly to understand that Massachusetts does not intend to banish God and our devotion to Him because others elsewhere are faithless. And men who are natives here, some of whom are openly disloyal to their own religious organizations, should be led to appreciate that this Christian Commonwealth does not intend, at their bidding, to permit the legalization of conditions which would inevitably destroy faith and morals.

"Every year Christians who protest against desecration of the Lord's day are accused of being willing perpetua-

tors of 'blue laws,' or as guilty of Puritanical narrowness. Such language is neither just nor respectful. It is an unfounded charge to prejudice our case. Defense of our legal right to undisturbed religious services and to desired rest on the Lord's day is not subservience to 'blue laws,' but is evidence of sturdy citizenship that 'knows its rights and, knowing, dares maintain.'

"I hold no brief for the Puritans. They have always been able to speak for themselves. But I have far greater admiration for their zeal for the sanctification of the Lord's day than for the insensate devotion to greed and sport. . . . . One of our mottoes is 'God save the Commonwealth of Massachusetts.' We believe that this motto was wisely chosen. We know that you believe it and vast numbers of Christians here look to you to protect and defend our rights."

This coöperation of Catholics and Protestants in defense of a sane and quiet Sunday has brought results. Fifteen bills affecting the Sabbath were given leave to withdraw by the Massachusetts legislative committee, to which they were submitted last year.

The Church and Labor in England. Mr. F. H. Stead gives in the *Constructive Quarterly* some account of the religious tendencies among British labor leaders. He points out the debt which many of these owe to the churches, especially those who were reared as Primitive Methodists. This body, representing a return to intenser Methodist ideals, was to the working class movement of the nineteenth century what Congregationalism was to the middle class Puritan struggle for freedom of an earlier day. Many, if not most, of the leaders of organized labor, especially among the miners, have had their training in the Primitive chapels. The earlier British movement had a distinctly religious phase. Various of the trades unions opened their meetings with singing and prayer. Scottish trades unions had an evangelistic department. Mr. Stead's own father was regularly invited to preach a sermon at the annual dinner of the local union of shipwrights. The pioneer of trades unionism among agriculturist laborers was a Wesleyan lay-preacher, George Lovelace—a man whose righteous agitation was answered by squirearchy and state clergy with transportation for seven years.

During the years 1910-13, four "Labor Weeks" were held in the Browning Settlement, Walworth, where Mr. Stead works. This settlement occupies the old Congregational chapel in which Robert Browning was baptized in 1812, and where his parents worshiped during the poet's youth. From this settlement have gone the impulses which led to the appointment of the Royal Commission on London Traffic (for the relief of congested districts), to the foundation of the National Committee of Organized Labor—whose agitation culminated in the passing of the Old Age Pensions Act—to the organization of Peace Pilgrimages of Labor M. P.'s to Germany, and much else. Each of these movements was, according to Mr. Stead, initiated and grounded in prayer.

The "Labor Weeks" represented a further stage of social-religious effort. Leaders of the British Labor movement—Will Steadman, secretary of the Trades Union Congress, Frederick Rogers, secretary of the Old Age Pensions Committee, Arthur Peters, national agent of the Labor Party, George Lansbury, Will Crooks, Walter Hudson, Philip Snowden, John Hodges, Arthur Henderson, Ramsay MacDonald and Keir Hardie—have united in special meetings of evangelization for workingmen. Their addresses have concentrated on the actual teachings of Jesus and have driven home a central message of personal devotion to Jesus Christ. At one of the meetings, Mr. MacDonald insisted that the labor movement and religion were mutually necessary, that the reliable labor men were Christian men.

"The sturdy warriors, great soldiers and magnificently reliable commissioned officers in our army are the men who go to church and chapel, the men who have got faith. The force behind our movement is not material; it is spiritual."

Mr. Hardie declared himself often sick at heart of politics and desirous of going forth among the people to pro-

claim anew the full message of the Gospel of Jesus of Nazareth.

"The Labor Weeks, bringing labor leaders and Christian men and women together, might easily prove the nucleus out of which the real reformation of Christianity may come."

In 1911 a Labor Week was organized in Glasgow also; in 1912, one at Cardiff.

The reports of the Browning Settlement's Weeks—"Labor and Religion," "Christ and Religion"—have had wide reading. The former has been translated into Danish by Prof. Valdemar Ammundsen of Copenhagen, the second by a young Socialist. The interest aroused by these publications led to a visit by Mr. Stead to Scandinavia, where he was received sympathetically by Socialist leaders, invited to speak in the Socialist headquarters in Copenhagen, and given friendly treatment by the Socialist press of Finland. He is hopeful that a new spirit in Continental Socialism may replace the materialistic atheism of Babel and Marx, as that of Charles Bradlaugh has been replaced in England.

"Ye are of your father the devil,"—and the hymns of your father ye sing.

We have heard lately of a theological professor who spends time in his class ridiculing the New Testament teaching of a personal devil, that evil one from whom our Lord taught us in His prayer to seek deliverance. One could wish him a little experience of life! "If there is no devil," runs the line in Faust, "whence so many devils?" In running through the current number of *Relèvement Social* we have come upon an article which exhibits some of this devil's spawn. It is entitled *Chansons Militaires,* and has to do with the road songs of the French army—those obscene couplets which are heard in the cross country marches, which are howled with special vigor as a regiment passes groups of women, and which leave a trail of defilement in the villages through which it goes.

"These vile songs which I have had to submit to during the military marches or in the long evenings in the barracks," says the writer, "have profoundly outraged and saddened me. For whole hours one is obliged to listen to the chanting of these horrors and feel oneself pursued night and day by their obsessing rhythm. How many times have we attempted to drown the unclean descriptions by thundering some patriotic refrain, such as *Meunier qui dort!* Never has it been possible to overcome the evil with the good! The most innocent, the most stirring, the funniest songs exist. They are well known, are even sung on the marches. But they are nearly always obliged to give way to the filthy couplet of the *café concert.* These outrages on good morals our boys of twenty are obliged to submit to. They can, perhaps, escape from the barrack rooms. But how can they break away from a column of fours on the march?

"These songs," adds the writer, "surpass all that the most corrupted imagination could devise."

Who gives the impulse to their composition? Is humanity itself so vile, or is it the mouthpiece of the unseen world of evil?

Where Rome Rules Unhindered.

El Liberal, a leading newspaper of Madrid, confirms the report that a massacre of Christian Endeavorers was planned at the time of their meeting in Barcelona. Dr. F. E. Clark and many American missionaries were present at this convention. *El Liberal's* article is entitled "Barbarism."

"When it was known that an evangelical congress was to be held last Sunday in the Fine Arts Palace, the clericals designed a plot which, had it been successful, would have meant a day of mourning for Barcelona and of shame for all Spain. The conspiracy was hatched by the Committee of Social Defense, and orders were given to the *requetés* (Carlist bullies) in the Catholic churches and sacristies. From the neighboring towns came others to the help of the Barcelona *requetés,* and together they formed a numerous horde. First-class Browning pistols, revolvers and daggers were distributed among those who possessed no weapons of their own.

"The plan was to inflict an exemplary chastisement which would serve as a warning such as neither the authorities, the Protestants, nor anyone else would be likely to forget for many years to

come. Blood was to flow freely, and at the signal for the savage aggression the clerical ruffians, armed to the teeth, were to respect no one in the audience, not even women and children. The leaders were priests, like the brothers Brossa and Father Belluga, who always carry a Browning pistol in their pockets, together with the rosary.

"The blow was to be struck inside the Fine Arts Palace. At the cry of 'Long live the Catholic religion,' the *requetés,* occupying the gallery, were to fire a volley upon the unarmed crowd below. Then, in the general confusion, each one would fire independently and, revolver in hand, would make for the exit. In the street, a round hundred of the same gang would be in waiting, ready to fire upon the attendants at the meeting as they fled tumultuously from the building. It was to be a regular man-hunt in a civilized environment.

"All this may appear a dream, yet it is perfectly true. The monstrous deed was actually plotted in Barcelona, under the gaze of a Christ on the Cross; not by pagans or atheists, but by Catholics, devout persons and friends of the saints. The event would have given food for comment to the whole civilized world, and even to the very Moors whom we are trying to bring into line with European civilization. Fortunately, a prudent governor saved Spain from a great humiliation. Between six and seven hundred police were mobilized. The vigilance within the building and in its vicinity was of the strictest character. Those about to enter were searched, and all who excited suspicion were refused admission. Several priests known to the police for their militant tendencies attempted to pass the barriers, but in vain. Fifty revolvers and knives were confiscated. Not one was found on a Protestant. Order being guaranteed within the hall, it was necessary to prevent disturbances outside. Around the Fine Arts Palace were stationed groups of bullies under the command of priests. Seeing that their attempt on the lives of the Protestants was frustrated, they took possession of strategic points on the streets whence they could fire with safety to themselves, and waited. But the police surrounded them and cut off their retreat, confining them in a narrowing circle, and driving them into the park where they were completely shut in. The wild beast was trapped, and from behind the railings was able to watch law-abiding citizens quietly promenading in the free use of their civil rights. It was not set at liberty until some time after the Protestants had left the hall."

In Praise of Massacre. As a pendant to the above and as a general confirmation of the article in *El Liberal,* we would refer to correspondence in the last number of *El Cristiano,* of Madrid, which has reached us. This paper is the organ of Spanish Protestantism. It describes a pilgrimage of unusual size which seems to have constituted a sort of protest against the existence of Protestants on the soil of holy Spain. The Archbishop of Tarragona, dressed in rich vestments and surrounded by a huge company of priests and friars, spoke to the multitude gathered with their banners in the nave of the basilica of Montserrat.

"It is a shame," he cried, "that which is occurring to-day in Spain. While good Catholics confide in the laws of the state our enemies override these laws, and, what is worse, are protected therein by those who have sworn to enforce them. These Protestants, who call themselves Christians, though dishonoring the name of Christ, gathered in one of the largest assembly halls in Barcelona, insult our faith, deny our dear Lady of Montserrat, and pretend to abolish the religion of our fathers in order to hand us over to the power of England. Will you consent to this, sons of noble Catalonia? (Voices: 'No! No! Never!') Then your acts must correspond to your words and the sentiments which now fill your hearts must impel your arms."

The next speaker was no less explicit:

"Gentleness and patience come to an end, and good Catholics have now reached the end. The day has come in which we must meet these heretics and have no mercy on them. Remember the day of St. Bartholomew, that day glorious for the church, in which the admirable Queen Catherine de Medici, aided by her good French, mowed down in one night 100,000 Protestants. Great evils demand great remedies, and good examples are to be imitated. God in heaven will approve this good action, and the church represented on earth by the Holy Father will send a benediction to his worthy sons."

The Y. M. C. A. in China. Hankow is to China what Chicago is to the United States— a leader in energetic industry and a chief center of commercial distribution. Its recent state recalls that of Chicago after "the

HANKOW BUILDING FUND CAMPAIGN CLOCK.
By courtesy of Foreign Mail.

Fire." In the first revolution it was completely looted and burned; thousands were made homeless and business interests crippled. In the second revolution again it suffered seriously. The disorder was so great and forced transfers of land so frequent that it became next to impossible to find good sites with secure titles.

At this juncture came Mr. Penman's offer of a Y. M. C. A. building, providing the land on which to erect it were paid for in Hankow. The Association was but newly organized; its resources limited; some of its best friends away. The undertaking was pronounced hopeless by many who were well disposed towards it. But the churches and missionaries in Hankow issued a call to prayer to all Christians throughout the province in behalf of a financial campaign. Various strong men took the leadership, among them Mr. T. C. Yen, a graduate of Lehigh University, builder of the Peking-Kalgan Railway and the present constructor of the Canton-Hankow line, and Mr. Wong Kwang, manager of the Hangyang Iron Works. Money began to come in—800 gifts ranging from 50 cents to $1000 (gold), the largest of all. The foreign community—Russian, German, British, French, Japanese and American—provided some 25 per cent of the total amount, the balance coming from the Chinese. Within a month 85 per cent of the subscriptions had been paid up. The Association has a splendid site on a corner, with 220 feet frontage, ready for Mr. Penman's building.

Prof. C. H. Robertson, whose science lectures have been so successful in opening the way for Y. M. C. A. enterprises in Chinese cities, reports fifty lectures in his last campaign attended by 27,500 people, all of whom were admitted by ticket. Mr. Nish of Changsha, who assisted him greatly in his course in that city, has been baptized and has become general secretary of the Association. He is a great-grandson of one of China's famous generals, son of a former governor, and the youngest of three brothers carrying on a great cotton spinning industry—a man of lovable character withal, able and devoted. One lecture at Changsha was given before 1100 women—the first really large gathering of women ever held in the city. This was followed by one for the 750 girls from the girls' schools of Changsha.

Checkmated! Mr. Robertson tells (in *Foreign Mail)* an interesting story of the encounter between Mr. Won Shih Ching of Changsha, the head of the Board of Foreign Affairs, and the foreign opium merchants. These latter persons seem as lawlessly impudent as the Busches, Pabsts and Blatzes who are ever on the watch to break down American liquor laws.

"A few months ago, at the height of the conflict between China and the opium merchants, the latter put up, apparently as a test case, an attractive opium-smoking establishment in Hangchow, and issued notice of an opening day, promising certificates of immunity against punishment from the Chinese government to those who should smoke in the place. Mr. Won made careful investigation from the standpoint of international law and found just where he stood. He said nothing until the day of the opening of the opium house and then established a cordon of police around the building. No one was prevented from entering,

but every Chinese who came away was arrested and sent to jail. Quickly business stopped and the manager of the place, in no polite language, demanded an interview with Mr. Won. Mr. Won simply returned his card, saying that since it was a matter of business he should put it through the regular channel of his consul. Later there came a letter from the head of the firm in Shanghai to Mr. Won, making an apology for a junior member of the firm coming in such a way on such a matter, but ending with the suggestion that no more obstruction on the part of the Chinese government be offered, and with the threat that, in such an event, under treaty rights, they would establish opium houses in various of the principal ports and would protect them with the gunboats of the navies of the countries concerned. To this letter Mr. Won made no reply, but simply sent a quotation to the consuls general of the countries involved asking if their navies were at the disposal of the opium merchants for such a purpose. The outcome of the boldness and impolitic action of these merchants and the astuteness and firmness of Mr. Won made this one of the turning points in China's opium battle."

Russian Students and Dr. Mott. The Christian Student Movement in Russia employs 4 Russian and 4 American secretaries. It has summer conferences and publishes its own literature. The authorities are not only not opposing, but are becoming increasingly friendly to it. Most of the Russian universities now have Bible circles or Christian Student Unions. Dr. Mott relates that during his last visit to Russian university cities the largest halls were not big enough to hold the multitudes of agnostic students who came to hear him.

"Though without religion they are the most religious students that I have met. They have a thirst for God and for the knowledge of His power."

At the meetings women students came with men students. They thronged about the platform in the large open area one finds in front of the stage in Russian theaters.

"I shall never forget the sea of Russian faces reaching from where I stood up into the galleries, almost every one of them bearing its mark of tragedy. I say tragedy advisedly, for more Russian students commit suicide each year than in all other nations put together. They listened with an intensity that fairly drew one's soul. They thronged me on every occasion, even on the street cars. They would follow me about the streets and come to my hotel when it had been announced that I could not receive people."

Jewish Notes. In the years 1912 and 1913, 19 **Jewish Toynbee Halls,** or educational centers, were established in Galician towns. This appears to be a new movement.

The income of the Jewish National Fund for 1913 passed the million franc mark. The Zionist organization, therefore, receives more in contributions than any other Jewish organization. This sum does not seem large until one realizes that it represents no considerable contributions from wealthy Jews. The headquarters of the fund in Cologne is served from 28 collecting centers, 4000 subcenters and by 10,000 trusty organized representatives.

The owner of the London *Daily Telegraph,* Lord Burnham, is better known as Sir Edward Lawson. He began life as a Levy. His paper is a consistent defender of the Russian government, **the worst present-day enemy of the Jewish people.**

In the Russian city of Kieff is a dental college in which nearly 1200 Jewish students are matriculated. This great number is explained by the fact that dentistry is **one of the few professions open to Jews.** The police have, however, ordered the entire body of Jewish students to leave the city. This has, on the other hand, caused great consternation among the Russian population, since these Jewish students serve in a free dental clinic, caring for more than 50,000 persons yearly without charge.

The Hebrew gymnasium, or secondary school for boys, at Jaffa is succeeding in drawing so many Jewish students from Europe that almost 250,000 francs annually are in this way brought to the local Jewish community from this source. The Jews **hope to make of Jaffa what Lausanne is to Europe**—a city of schools and pensions for young people.

Acts xxvi. 14. We remarked some time ago in a German publication the exegetical theory that just as Old Testament incidents were prefigurements of Christ (the story of Isaac on Mount Moriah, of Joseph and his brethren, for example), so incidents in the New Testament might have a similar typical character. It was suggested that the story of Paul's conversion might be the foreshadowing of Israel's conversion by some manifestation of Jesus to His brethren, and that Paul's later history might be the prefigurement of a ministry of evangelical blessing on the part of Israel among the nations. This may seem to some "mystical." But it is an open question whether the method of inspiration is not, after all, what would generally be called mystical.

Our Lord when He appeared to Paul on the way to Damascus spoke to him in the Hebrew tongue. Will He say to Israel, "Why persecutest thou me?" also in Hebrew when, at the end of the age, He calls His brethren to repentance? Israel will understand Him. The Hebrew tongue has for nearly 2000 years been a dead language. Now it is living again. At the Vienna Zionist Congress of 1913, Hebrew (not Yiddish) was the vehicle of most of the speeches and of much of the conversation in the corridors. At the sub-congress, held for the advancement of the use of Hebrew, at the same time in the beautiful Beethoven Hall, many interesting reports of the renascence of the ancient tongue were read. The first Hebrew (not Yiddish) newspaper was published in New York last year. Fifteen thousand of the initial number were sold! In Russia the use of Hebrew is growing with extraordinary rapidity. One recalls the parable of the fig tree: "When ye shall see all these things, know that *he* (not it) is near, even at the doors."

Brief Notes from Abroad. The coast of Chile—the "shoe-string republic"—is some 3000 miles long and dotted with lighthouses. Many of them are visited only four times a year. A New Testament and Psalms, with a letter, has been lately **sent to each lighthouse keeper.** Many letters of thanks have been received in return.

The Record of Christian Work made inquiries some time ago for a copy of **the novel, "Father Ralph," by Gerald O'Donovan,** but could in no way succeed in laying hands on one. This book is a striking picture by a Roman Catholic of the pass to which Ultramontanism has brought the present-day Irish people. It was published by Macmillans in London and favorably reviewed in both English and American papers of standing, but, according to the Rev. Dr. van Allen in the *Living Church,* has been withdrawn from circulation because of pressure from Roman Catholic societies. A similar book, written by an Irish Catholic and entitled *"Hyacinthe,"* is announced. It deals with convent methods of labor exploitation and price-cutting based on subsidies. A second book by Mr. O'Donovan dealing with the Roman church and mixed marriages has also apparently been boycotted by the publishing trade in the United States, but the *Churchman* of New York has arranged to fill orders for it, as well as for Mr. O'Donovan's first work.

The Chapman-Alexander meetings in Edinburgh Dr. George Wilson describes as the most wonderful spiritual movement since the days of Whitefield and Wesley. Principal Whyte says: "Dr. Chapman's name will always be linked in our memories and in our children's memories with the names of Rutherford, Livingstone, Chalmers and McCheyne."

Those in the Church of England who are disturbed at partial disendowment of their church in Wales can find encouragement in certain **statistics from Scotland.** The Church of Scotland is endowed, established and otherwise buttressed. The Free Church of Scotland stands unsupported from without. Yet in the last financial year the gifts of the latter were nearly double those of the former (£1,046,049 against £555,117). The State Church contributed £40,757 for foreign missions; the Free Church £182,000. For home missions the National Church contributed but one eighth of

what the Free Church provided (£3,083 against £28,600).

Another feat of the non-endowed church has been the raising of £253,000 by the Baptists of England for a Sustentation Fund. The purpose of this fund is to piece out the meager salaries of Baptist pastors in poor parishes. Similar contributions by Scotch, Irish and Welsh Baptists have brought up the total for **Baptist pastoral sustentation** to £329,701.

Eight thousand people took part recently in a demonstration in Hull, England, against the non-observance of **Good Friday.** Announcement of daily mass in Wakefield Cathedral has been made. The Bishop of Stepney took part on Good Friday last in a procession through East London streets in cope and mitre.

"From a British chancellor of the Exchequer living amongst the Welsh hills to a little maiden in the Khasi Hills is given this copy of the greatest Book the world has ever seen. D. Lloyd George." This inscription was found in **a Bible sent by Mr. Lloyd George** to the little daughter of a Calvinist Methodist native preacher in Assam.

Mr. Pulvertaft, writing in the London *Churchman,* describes **the Portuguese national schools** as having as their motto, "No God and No Religion." It has been made a penal offense for young children to be taught religion in the elementary schools. The law even forbids the teaching of Christianity in private schools during school hours. This legislation is, however, aimed chiefly at the Church of Rome. The authorities have distinctly favored the evangelicals in their interpretation of the law and seem inclined to make amendments for their relief.

We referred (March, 1914) to the banquet of ex-priests and their families held in Paris last November. This novel occurrence received wide notice in the French press and, as a consequence, **more than 40 former priests have joined the union.** Its membership is now 150.

The moral state of present-day Paris seems more and more to approximate that of the Roman Empire. One finds an illustration of this in a recent theater piece, "Aphrodite," much talked about in the French capital and described as "the most shameful illustration of sadism which Paris has ever seen." One of its features is the fifteen-minute crucifixion of a nearly nude woman.

The First Congress of French Christian Students was held at Montauban in 1905 and mustered 70 delegates. Each year has seen an increase in the number attending. The Congress of 1914 at Lyons registered 310 delegates. There are now 1100 students (from universities and higher classes in fitting schools) in the federation. The first group of university student volunteers to mission service was formed at Toulouse in 1913. The 7 there devoting themselves to missions became 18 at Lyons. *Volontaires du Christ,* they are called. The meetings were marked by a profound spirit of prayer.

Dr. Raoul Hoffman, bachelor in theology and doctor in medicine of the University of Geneva, has joined the mission of the C. M. S. at Srinagar, Kashmir. He is the son of a Swiss pastor. Report also comes that 20 **Swiss students** are preparing to volunteer for medical service in Canton in connection with M. Pierre de Benoit, who is to establish a faculty of medicine there. The Christian Association of Swiss students is coöperating with committees in Basel, Berlin, Barmen and Tübingen for the support of the enterprise.

Prof. Alexandre Westphal of Lausanne has just published the first volume of a work which is exciting attention in Europe. It is entitled *"Jésus de Nazareth d'après les Témoins de sa Vie"* (Jesus of Nazareth according to the Witnesses of his Life), and is said to be a powerful support to the evangelical interpretation of the Gospels. Its most remarkable feature is its defense of the Fourth Gospel. This Professor Westphal believes not to be a formal biography as the other Gospels, but rather a series of notes which the friend of Jesus, John the Apostle, composed when he was a pastor at Ephesus about the year 80.

These notes were written as a supplement to the Gospel of Luke, then widely known, which John desired to complete himself, especially as regards the chronology of the Life of Jesus, because of various errors at that moment assailing the Christian life of Ephesus and Asia Minor. The omissions of the Sermon on the Mount, the Parables and much else give color to this theory, which is worked out with a convincing ingenuity. Professor Westphal believes that the Fourth Gospel, though written in 80, was edited later (about 100) by John the Presbyter or Elder, the successor of St. John in the pastorate of Ephesus. He was, so thinks Professor Westphal, one of the two unnamed of John xxi. 2, and the author of this last chapter—appended to the notes of St. John preceding.

The Socialist Chorus of Berlin, with 600 members, has given the St. Matthew's Passion Music of Bach before an audience of 4000 Socialists, in the great hall of Hasenheide, Berlin.

The Imperial Statistical Bureau of Berlin publishes **the averages of death by suicide per 100,000 people** among different religious and non-religious sections of the German nation. The ratio is as follows:

Among Moravians, Mennonites, etc.	1
Among Protestants	31
Among Catholics	37
Among Jews	40
Among the religionless, especially among Socialists	605

Four hundred and fifty thousand *mark* of the Kaiser Jubilee Gift for Missions was set apart for the purpose of **a permanent organization to stimulate missionary interest** in the leading circles of German life. This society is under imperial patronage, and has on its committee, besides such missionary leaders as Meinhof, Richter, Lechler and Mirbt, many men prominent in commercial and professional life.

On the night of the fifth of August, 1731, a group of Austrian Protestants took oath, with one hand on the Bible and the other on a dish of salt, **to remain true to the Reformed faith.** The salt had a double meaning—referring to their homes (Salzburg) and to the verse in Matt. v. 13. The Salzburgers were hounded out of Austria. Recently, however, 250 of their descendants, living in East Prussia, have made a pilgrimage to Salzburg to present their greetings to 1000 new Protestants of that city, who have come out of bondage through the instrumentality of the "Away from Rome" movement. Similar fraternizations have taken place recently between the descendants of Protestant refugees at Neu Zillerthal, in Silesia, and new Protestants of Zillerthal in the Tyrol, and between descendants of the Huguenots in Landweiler, Prussia, and French Protestants near Metz. In the last instance, the children of the Huguenots brought with them the communion plate which their ancestors had carried with them when they fled from France.

Pioneer evangelistic work has been begun in Carinthia, a province of southwest Austria, by Austrian and German Protestants.

"Up to the present," says the report, "the Lord has given us entry into from thirty-five to forty towns and villages, and new invitations come constantly. Often are our knees tired with long journeys on foot, and our hearts slack with much talking. The attendance at our meetings is, on the whole, good. In the little villages the rooms are often packed full. Drinking in these regions is terrible, and, as a byproduct, in some of the villages, the number of illegitimate births runs to 60 per cent."

These facts, doubtless, have led the authorities, although Catholic, to grant permission for the establishment of Blue Cross, or temperance rescue societies, in Carinthia. This opens a great field, for with temperance work, Gospel evangelization can be carried on hand in hand. The Countess de la Tour is perhaps the leading spirit of this evangelical movement. It is largely directed from Treffen (Carinthia) where her asylums for boys and for old people, schools and other enterprises are carrying on a flourishing work.

It is reported on excellent authority that after the new Waldensian Church was built at Rome, offers were made for

the property amounting to double the $250,000 which the building cost. It is understood that these offers were prompted directly from the Vatican.

Il Secolo of Milan relates that a certain Miss Gemma Perugia was lately nominated as school teacher in a town in the province of Arezzo. The town council refused to accept her because she was an evangelical Christian, and when the provincial council vetoed this action and sent the lady to her post, the tocsin was rung and a Catholic mob gathered on the plaza in front of the parish church. They surrounded the teacher and threatened to throw her into the river. The women of the place gathered at the school and, towels in hand, announced that they would choke any children who entered. Finally the door of the school was nailed up by the mob.

Baron Rothschild's party which is excavating at Ophel in Jerusalem, southeast of the Temple Place, has discovered a water canal older than King Hezekiah's, and on a different level. This discovery throws light on the problem of Jerusalem's early water supply. Captain Raymond Weyl, who is carrying on these excavations, expects to find the graves of the kings of Judah, in accordance with the archæological theories of Clérmont Ganneau.

THE MISSION FIELD.

The Women's University in Tokyo has over a thousand students matriculated and sixty professors—graduates of Wellesley, Cambridge, Yale, Harvard and the Japanese Universities. Its curriculum is extensive—physics, chemistry, physiology, economics, and the rest. But, in addition, instruction is furnished on practical lines—in housekeeping, market gardening, poultry raising, dairying. The residences are organized to represent to prospective home makers the ideal of the perfect home. Students take full charge of these cottages under the guidance of a house mother.

This great institution was opened in 1900. It is not under Christian auspices, yet it is interesting to learn that the initial impulse to its founding came from a Christian. Chancellor Burwash tells us the story. In 1875 a Christian lad named Jinzo Naruse, seventeen years of age, was lodging for the night in a hotel in Kobe, thinking of his country's fortunes and how he could best promote its welfare. In the rooms above him were a party of men, spending the night with *saké, geisha* and dancing, so that he could not sleep. The words of King Lemuel, "Who can find a virtuous woman? for her price is far above rubies," flashed upon his mind. He was impressed with the thought that woman's influence is the center of a nation's well-being. This idea came upon him as a heavenly call to devote his life to the education of woman. He determined to obey. Within a year he had opened a Girls' School at Osaka, and later established another one at Niigata, in northern Japan. Others followed. When he had attained the age of thirty-two years, he came to the United States and spent three years studying all the problems related to woman's education. Returning, he enlisted the aid of leading Japanese—men like Ito, Yamagata, Seionji, Okuma—and with the opening century launched the University for Women.

Missionaries at Work. The Rev. James M. Baker of the American Baptist Mission in India sends us the MSS. report of his station work at Ongole.

Ongole is a town with 13,286 people, of whom 11 per cent are Christians. Of the 3839 boys and girls under twenty years, 1206 attend the Baptist Mission schools. This is 53 per cent of all in school. Little wonder that the high rank of Ongole educationally is credited to the mission.

Outside the city itself the mission has schools in 128 villages. This gives em-

ployment to 185 teachers, all of whom have had several years' Bible instruction during their normal course, and 100 of whom have taken the four years' course in the Ramapatam Theological Seminary. They are, therefore, qualified to act as pastors as well as teachers.

Last year the mission had in charge 45 thatched and 10 tiled chapels; this year the number is 46 and 16, respectively. These buildings are paid for by the Christians themselves, often with great sacrifice. For example: Madarala is a little hamlet of leather workers, living in doorless mud huts, on two meals of millet daily. The entire group are Christians. They decided to build a chapel with tiled roof "which might be good enough to invite higher caste people to." To hire transport of materials with carts was too expensive. The old people and children of the community, therefore, carried on their heads a distance of two miles the stone and mortar needed, while the able-bodied labored in the fields to pay other costs. The neat, snow-white, tiled-roof chapel is far better than any other house in the hamlet.

In this mission field there are about 1000 such hamlets. Last year there were Christians in 317 of them. Nine new ones sent in the names of candidates for baptism during the year. The touring staff—twelve trained men, reinforced by the local workers and the missionary—sweep over the field, section by section, according to a plan devised from reports, records and personal observation. Not a crevice is knowingly neglected. No one of the village touring force has traveled less than 1000 miles on "the King's business" during the year. Even in April, Mr. Baker was abroad, though the thermometer stood 110 in the shade!

Rev. James M. Baker.

Hard at it in Hot Weather.

"The ever busy crows sat listlessly around on the lower limbs, with bills open, panting for air. The cattle hung around in the shade, with sides empty, rather than to eat the dry grass in the sun. The beetles silently clung to the under side of the cooler leaves. The

The American Baptist Mission College, Ongole, India.

By courtesy of the American Baptist Foreign Missionary Society.

THE HARRIET S. CLOUGH MEMORIAL CHAPEL, ONGOLE, INDIA.

butterfly was too much dazed to dodge an approaching enemy. The bluebird, or 'brain-fever bird,' became crazy and screeched out his insane call from time to time. The heat waves chased each other over the plains and rushed in and out of the tent. Yet notwithstanding the difficulties some of the best work of the year was done during this tour.

"The manager of a troop of vile singers came to us and wanted to know about the Christian religion. 'Since this has been preached in the villages, no one will come to hear us.'

"One of our preachers sold to a small caste boy the life of Christ in verse, and taught him to chant it. The boy went home after an evening meeting and, by the light of a small castor oil wick, began to read it aloud. His father had gone to sleep, but was awakened by the droning noise and listened. The next day he came to us and wanted to know what the story was, saying that he had never heard anything so wonderful.

"The people, as heathen, are the slaves of grossest superstition. The women at New Year's make balls of cow dung, stick a pumpkin blossom in each of them and place these 'goddesses' (*Gobiamma*) in front of their homes to ward off evil spirits.

"When they become Christians, they frequently are heroic ones. One mission school teacher gave more than half of all she earned in a year to help build a chapel in her village. A Bible woman contributed a quarter of her yearly salary. A converted caste woman walked twenty miles to care for the children of a non-caste Christian, who were sick of smallpox. Even a blind beggar gave all he could collect for a week to help in the construction of a mission church."

Brought to the test. The Rev. Alex. M. Allen is a Presbyterian missionary in the United States of Colombia, where "the Bible is burned and prohibited, where half the children are illegitimate, and where only one in four can read." His meetings are frequently stoned. Lately another method of church defense has been used. On all the street corners of the city in which he lives, a Spanish translation of an address by the rector of a leading Episcopalian church in Chicago, published in the *Chicago Interocean,* has been posted. This address was highly eulogistic of the Roman Catholic church. Here are a few sample lines which may well be compared with Mr. Allen's characterization above:

"The Roman Catholic Church pleases me because it believes in Christian education. . . . . It protects the purity of the home and sustains the sanctity of the marriage tie. . . . . I venerate it because it defends the Bible. . . . . When I think of the multitude of foreigners who arrive on our shores, I praise God that there exists a church which can reach them and which exercises its healthful influence over them. . . . . I rest in peace at night because we have in the midst of us the (Roman) Catholic Church."

Help for missions from native sources. Mr. Sarkis Telfeyan, an Armenian American, bequeathed by will $35,000 to the American Board for the benefit of mission schools in Adabazar, Bardizag, Brousa and Talas, and of the mission hospital at Talas. . . . . The Seth Hiranand of Shikarpur, a native Indian ruler, has left a *lakh* of *rupees* (about $33,000) to the Hospital for Eye Troubles, carried on by Dr. H. T. Holland of Quetta and others. In January of this year, 700 operations were performed at this hospital, half of which number were for cataract. On one day in

the month 706 out-patients were attended to. At least 800 Gospel portions were sold during the month. . . . . The Wm. Booth Memorial Sanatorium, a Japanese Salvation Army enterprise, has received 2500 *yen* from Baron Shibusawa and the same sum from Mr. Morimura.

Dr. Mary Eddy's Sanatorium for the tuberculous in the Lebanon was opened six years ago with two beds. Now there are thirty-five patients, with ten nurses and helpers. The sanatorium stands on a plateau 4000 feet above sea level, and has grown to a considerable settlement of shacks, tents, pavilions, etc. Water has recently been brought in abundance onto the grounds, which will make possible the laying out of gardens. These gardens will provide the patients with occupation in the open air—an extremely important factor in the treatment of tuberculosis. Patients come from points as far removed as Albania and the Sudan. Often ten different languages are spoken at one time in the institution. Homeless, helpless ones have been picked up in dry stream-beds, caves and fields, and brought hither for treatment. Mohammedan fatalism would have left them to die.

There is no other sanatorium for the tuberculous in Turkey. It has been left for American Christian woman to pioneer this charity. Yet there is much of the disease among the Turks. In Constantinople the number of deaths yearly from it are 2756 in a total of 17,000—double that for cholera in the last two visitations—and the ratio of deaths is considerably larger among Turks than among Greeks or Armenians. This is attributed partly to the custom of wearing the veil which prevails among women, and to their enforced seclusion indoors.

The German mission at Urfa, near the edge of Persia, started, after the Armenian massacres of 1895, the manufacture of fine Persian carpets, to provide employment to those who had been widowed and orphaned by Moslem cruelty. This work is continued by a group of German and Swiss friends of Armenia organized into the **German Orient Trade and Industry Society.** Six hundred women at present get their living making carpets. In the manufacture of a single carpet it is sometimes necessary to tie as many as 4,000,000 separate knots! The organization of this industry at the time of the massacres was a triumph of Christian love and patience and skill. Everything had to be made on the spot. The promoters served as weavers, dyers, wool-washers, carpenters, technicians. They had to set up all the machinery themselves and erect or alter buildings, and all this ten days' camel transport from the coast at a time when not a wagon came across the Euphrates. Further, this preliminary work had to be well done as it was a question of competing in the world market in an article of luxury. There are now 84 great looms in operation and the number is expected soon to reach 150. A stationary engine operates them.

Brief Mission Notes. Mr. Telford Erickson of Albania writes us:

"You will be glad to know that the goal to which I set myself in coming to America, namely, the raising of $100,000 for the work, has been practically accomplished. We are assured of a strong boarding school for boys, and also one for girls, of a fairly well-equipped hospital, of a church and religious center, and of from a dozen to fifteen new workers for the field, say within two years. For these, the salaries have been provided in large part. I am expecting a printing press from one or two interested parties."

Rev. C. Telford Erickson.
By courtesyof The Congregationalist.

The American Board published last year an edition of 30,000 "First Readers" in Zulu. In its **industrial schools at Mt. Silinda,** Rhodesia, instruction is given in farming, carpentering and building, sawmill work, brickmaking, forestry, spinning, weaving, dressmaking, laundrying, roadmaking and printing. On this school the British Government Inspector makes the following comments:

"The mission, with its large and thoroughly efficient school, its fruitful industries, its resident doctors, its hospital, its buildings—the finest in the country—its orchards, gardens and ornamental trees, its native language work, its general order of discipline, is a lamp of civilization to the natives in that part of the country. It is an object lesson in Christian economics. The native sees the white man and woman of the mission as beings of a higher order, whose superior energy, wealth and knowledge, are all exerted on him continuously, year after year, for beneficent ends. The whole white race rises in his estimation. This is education on a great scale, something far above a knowledge of the mechanism of reading and calculation. Such work prolonged over a period of twenty years is part of the history of Rhodesia."

The import of alcohol into West Africa has, according to *L'Officiel,* doubled in the last three years, having passed from 3,600,000 hektoliters to 7,303,215. Mm. Lainy and Sorel in the *Annales d'Hygiéne et de Médecine Coloniale* declare that the French colonies offer the same desolating spectacle (of alcoholic downfall) as France itself. Ship captains can no longer get Kroo boys for their vessels; tuberculosis rages. The superb race of the Ivory Coast is passing into extinction. Yet French officials are pushing the sale of drink everywhere. The French Office of Agriculture, Cairo, announces:

"One cannot call too often to the attention of French distillers the interesting openings for the sale of intoxicating drinks which Egypt offers. In place of a purely European constituency there is now a mixed one, the most important element in which is the native. This element, being poor, cannot use high-priced articles. It requires cheap brandies and strong enough to get drunk on. For their introduction there should be a general agency at Cairo for the whole of Egypt and one having the Sudan as its field of operation. To succeed there must be an extensive advertising with posters and with such advertising matter as pencils, cigarette cases, etc., distributed to those who drink much. Advertisements are of use only in the Greek and Arab papers, since European papers go only to those whose opinions (i.e., drinking habits) are already formed."

Mr. Ridgeway's Iron Rose Bible Class of the Presbyterian Church, Coatesville, Pa., has sent a consignment of **"twelve missionaries in feathers,"**—in other words, full-blooded poultry, for Mr. Slater's Etah poultry enterprise for poor Hindu women.

The late Doctor Ewing of Allahabad was so loved by the students of his college that on the burial day they took the horse from the hearse and drew it three miles to the grave. In order to secure money for his own mission college, Doctor Ewing accepted the appointment of officiating registrar to the (government) University of Allahabad. After teaching his own classes, he would spend night after night going through examination papers for the other institution. The salaries and fees from these sources, amounting to thousands of *rupees,* he turned over to the mission college to meet its increasing expenses, reserving nothing for himself.

A recent flood in the Damodar River, Bengal, brought hundreds of square miles under water and destroyed the homes of a multitude of outcaste people. The news of the disaster started hundreds of students in mission and other colleges of Calcutta to the relief. They assembled at the railway station with sacks of grain for the starving villagers, later organized a managing committee, and for a whole month despatched students in detachments of seventy-five at a time to carry on relief work. Much of this work was of a menial type, yet it was performed by Brahmins, traditionally opposed to all such labor, as well as by Christian students. This incident, unparalleled in Calcutta's history, is another witness to the **development of a social conscience following on the preaching of Christ.**

CUSHING MEMORIAL BUILDINGS, BAPTIST COLLEGE, RANGOON.

The total enrollment of the **Rangoon Baptist College** is now nearly 1200 students.

Readers of an article in the RECORD OF CHRISTIAN WORK, on Mr. Tyndale-Biscoe, will regret to learn of **the burning of a new hostel** connected with his college. It was set afire by an Abyssinian student who had been disciplined severely and who revenged himself in this way.

An Inter-caste Marriage Association has been formed at the American College, Madura. Members pledge themselves to marry outside of caste relation when they marry.

The American Methodist Mission in India baptized 30,000 persons in 1912, and 40,000 in 1913. This was precisely the number of converts won by the mission in the forty years between 1856 and 1896. In one district in 1913, 2600 persons registered their names as applicants for baptism, who could not be given the necessary instruction, because of the lack of workers. By registering in this way they have the first claim to the teaching preliminary to baptism. The movement is reaching the northeast of India. In 1913, 1000 Bodos were baptized. There are 800,000 of these people in Assam and Nepal.

Dr. Howard Campbell reports cumulative **ingatherings into the Presbyterian churches of Siam.** There are now twenty-six organized churches, one of which received last year 721 new members on profession of faith. Various things have coöperated to bring about these results. First, the patient labor of a generation of missionaries. Then, the burden which demonolatry and disease have imposed on the people who have learned to welcome the teaching of a protecting God and Father. The Buddhist prophecies concerning a coming Deliverer have prepared the minds and hearts of the people to a remarkable extent. The habit of supporting religious institutions and teachers for generations makes the supporting of Christian schools and churches a matter of course. The strength of family life has brought the people into the church by households, and household support has tended to make con-

verts firm. The tolerance of the rulers and their general friendliness towards the mission have contributed to mission advance.

Miss Griffith of the L. M. S. describes the recent **burning of $40,000 worth of opium** which had been smuggled into Peking and discovered by the authorities. With it were also consumed various opium smoking lamps, pipes, etc. Some of these were beautifully made of *cloisonné*, ivory, or jade. Foreigners wished to secure specimens of some of them, but the Chinese insisted that all be consumed. The opium was saturated with oil, and the police who were charged with throwing it into the fire did this with such enthusiasm as to sprinkle the onlookers with kerosene. When the flames took the priceless fuel everybody clapped hands and shouted with delight. The Chinese National Prohibition Union and the International Reform Bureau took part in the demonstration.

Christians in Nauling Hsien, Central China, have sent $11.77 for Mr. Leopold Cohn's evangelistic work among the Jews of New York.

The idols of the Middle Kingdom are **in many instances suffering the fate of "Imperial Cæsar, dead and turned to clay."** According to Mr. Sherwood Eddy, a Buddhist temple in Yunnan was handed over to Christians. These ground the idols therein to powder to make brick for patching the walls. The temple is now a Y. M. C. A. building. In Foochow the walls of the American Board Hospital are constructed of mortar made from grinding up the idols of a former Buddhist temple. In Tai-yuan-fu, in Shansi, the Y. M. C. A. secretary lives in a deserted Buddhist temple. The American Board has several village schools supported by endowments formerly used for the upkeep of Buddhist temples. In the province of Pechili, 4000 public schools have been established, mostly in former Buddhist temples. In one city the idols were thrown into the river, while the people lined the bank, cheering as their gods floated seaward.

President Yuan Shi Kai has given the *coup de grâce* to the stories of the reinstatement of Confucianism as the state religion. He says:

"No state religion will be introduced as under the Ching dynasty, since religious freedom corresponds with the system of republicanism."

In the Boxer days it was Yuan who not only protected Christians from insult and injury in his own province, but quietly conveyed to Washington news upon the strength of which was determined the despatching of troops to safeguard the legations.

The *Korean Mission Field* urges the appointment of a committee of missionaries to watch the reports of **unsound graduates from the seminaries** and to make sure that such are not sent to Korea. "Faith in God's whole Word has made the Korean Church what it is," says the article. What a reflection upon the unfaithful seminaries! No wonder these enlightened youth are not wanted. We have been reading of Bible classes held at Chai Ryong for the spiritually hungry. They were attended by 467 persons. In some cases, women have walked fifty-three miles, with babies on their backs, and foregone meals to save money necessary for attendance. Men, too, have put their earnings together and drawn lots to determine which should go to study God's Word. Such people should be spared what American churches too often have to suffer.

Count Okuma, Baron Shibusawa (a great figure in the Japanese financial world) and the mayor of Tokyo are actively **coöperating in the arrangements for the World's Sunday School Convention of 1916.**

During the past year **the life of Christ has been published in three of the leading papers of Japan** at the total expense of about $1000. These papers have an aggregate circulation of 25,000. Christian workers in the most out of the way and prejudiced places report a distinct change of attitude among people, as a consequence of the reading of these newspaper articles.

The failure of crops in northern Japan threatens to be a disaster of the first magnitude. Mr. Olds, of Niigata, reports that 10,000,000 persons are affected. The government has made a contribution of 6,000,000 *yen* to the relief fund. Substantial help from America would do much to reëstablish the friendly contact between America and Japan of the last third of the nineteenth century; also, to open the way for Christian teaching by a practical illustration of the meaning of that teaching.

"THE CHURCH'S CAUSE" IN DENMARK.

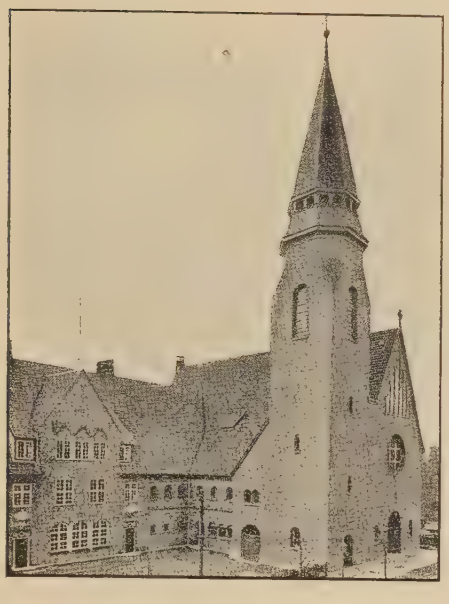
I.

Denmark is a nation of something over two millions. About three fourths of the population is rural. The balance live in the capital city, Copenhagen—grown now to European metropolitan proportions.

In the middle of the last century, Copenhagen was far smaller, and the pressing religious-social questions of the day were rural. They found their solution in the ministry of Grundvig, the father of the country high school system. This system, by lifting the whole level of rural intelligence, laid the basis for developments that have made of the Danes the most progressive and most prosperous country people in the world. Grundvig was, as pastor in the state church, the pioneer of a religious movement quite as remarkable as the social-educational one. What the spirit of the man and the tendencies of the revival he led were, can be, perhaps, best realized by running through his hymns—verses of winsome charm and fervor. To hear these sung by a Danish congregation, to Lindeman's music, is one of the experiences of Scandinavian life.

The characteristic religious movement of the declining nineteenth and opening twentieth century has been an urban one. Great cities are great sores, said Jefferson. They are the places where social and religious problems come to a head. In this respect Copenhagen is like all the other large cities of our day. Its growth has been rapid and out of proportion to the country as a whole. A quarter of a century ago the state church was wholly unready to cope with this impending growth. Many of the parishes were of enormous size. Thus in St. John's there were 76,000 persons and but one church, manned by four pastors, two of whom were occupied in school work. St. Matthew's parish had but one church and four pastors for 56,000 people. The general average of the city was a church for 25,000 people, and a clergyman for 9150. Yet in spite of this immense church population, attendance at church was small. The *en masse* operations which the size of the church population made necessary repelled people as a wholesale, factory-like thing. On one Sunday, for example, in a single church, 52 children were baptized, 14 pairs wedded, and 18 funeral services held. The number of children to be confirmed was so great that pastors could give them little or no instruction. There was, in fact, slight possibility of personal contact of pastors with people on any adequate scale. A system of locked pews had done untold injury in alienating the common people. This aversion was not lessened by the fees, which were required at communion in the state church. The city's growth from a provincial place to a European great city has been accompanied with the usual features of international demoralization—a poisonous press, a hate-drenched radicalism, pornography, and all the rest.

Close on twenty-five years have passed, and the religious situation is, one can say without exaggeration, practically transformed. One new church has, on an average, been built every eight months—34 in 22 years—and although the aim of one church for every 10,000 people has not—thanks to the ever swelling growth of the city—been reached, yet it has been approximated. (One church to 11,408 people; a clergyman to every 5000 persons.) Ten new churches and it will be attained, and these are being planned for. The new churches are filled with people, too. Eight



CHURCH OF GOOD HOPE, COPENHAGEN.

of the congregations are wholly self-supporting, and the others are on the way to self-support. In their Sunday schools are gathered 10,000 children with 900 volunteer teachers. There are 6000 in the Christian Associations for young men attached to them and 4000 members of the similar organization for young women. Seventy thousand homes are visited by the 2000 volunteer distributors of *Sondagsbladet* (a religious Sunday paper) and into 13,000 homes is brought the admirable little anti-materialist paper, *Nye Tider*. This activity has left its impress on the masses of the city. It has permeated whole quarters, as warmth from a good furnace a large house.

"There is," writes one, "more earnestness in city people than formerly. Mockery is receding. There is a worthier press, and a really strong religious interest is awakening among all classes. There is more respect for Christianity, more regard for the church. And the best of it is that this respect rests, not on inherited tradition, but is due to the great and self-sacrificing work which the churches are doing. These are learning better and better how to work. Many men after a long day's labor use their scant evenings or Sunday free time for the service of God's kingdom. I believe that the Copenhagen churches in this respect are far ahead of most churches in the country."

From the printed reports one would judge these new congregations to be genuine hives of Christian activity. Capernaum parish, for example, announces 500 children in its Sunday school. Its Blue Cross Union (for the rescue of drunkards) has 104 members, and held forty-seven meetings in the year. St. Anna's parish has a reading room for young men; Elias' a patching room, also a play room for the use of the little children, while the parents are at services. It numbers five circles for foreign missions and twenty-five volunteers for the distribution of Sunday literature. St. Philip's has mission study circles and the beginnings of a laymen's movement. Its deaconesses last year made 2703 sick visits. The Nazareth church has its burial union. It must be remembered that most of these churches are in poor communities, where such coöperation is a necessary and useful thing. The Church of Peace is not a church of peaceful stagnation. It has cottage, factory and farm meetings, sewing circles, mending clubs, a union for providing confirmation clothes. There are volunteers who visit 2600 homes weekly, with religious literature, and others who give volunteer aid to the deaconesses. Christian Endeavor, Volunteer Choirs, Blue Cross Unions, Associations of young men and of young women, and a Simeon and Anna Union of 180 old people, complete the inner organization of the church.

A characteristic illustration of how genuine Christian life in a community transforms the temper of the community, is found in the case of the Simeon Church. This ministers to a parish of poorly paid working people, such a parish as in Berlin, for example, would be found saturated with the crassest hatred of religion. Here, however, the congregation is large and "as good as all members are active workers in different branches of work for God's kingdom." There are two great Sabbath schools and the other forms of effort common to all the new churches.

"Where the Christian Church was before hated and despised, it is now not merely tolerated, but respected of the most, and loved of many. Few are the sick in the section who are not ready to summon a pastor to their bedside."

This change in the community's point of view was not then least observable when the question came up of erecting a stone church to take the place of the temporary iron church.

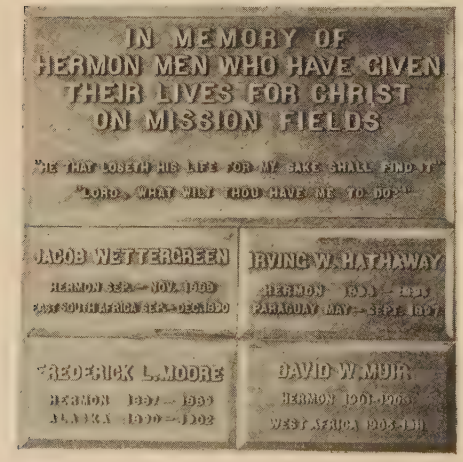
"For this poor parish," writes the pastor, "the plan might at first have seemed staggering. But no sooner was the matter taken up in earnest, than an extraordinarily large proportion of the parish's population—even persons from whom one would have least expected it—voluntarily signed for weekly or monthly contributions. Others volunteered as collectors, and worked with a pathetic tenacity until the church was dedicated—a wonderful witness to how the old childhood love to God's kingdom had not died, though it had slumbered. It is certainly without parallel in Danish church history—and just now worthy to be remarked as a sign of the times—that a distinctly working class parish, without help from state or city, should erect a church to God's honor and for the advance of God's kingdom out of its own contributions (nearly 100,000 *kroner*). And it is wonderful to observe how so good as every person in the parish feels proud of the beautiful church and is glad to have helped in its construction. That there is much unbelief is all too true, yet one can say that God's footprint is visible, and that the movement out of the church which formerly existed is beginning to go now in the opposite direction. There is much to thank God for, and also the people who, with a spirit of sacrifice which recalls apostolic times, have carried on the work in the year past."

(To be Continued.)

NORTHFIELD SILHOUETTES.

VI.

Success in a work like that at The Northfield Schools is not to be measured by the efficiency of their equipment, nor by the number of students enrolled. And important as it is that the Trustees and Faculty should be loyal to the ideas of those who originally founded the Schools, even this does not determine their measure of success. It is, rather, to be gauged by the extent to which Northfield students have become imbued with Christian ideals, and the measure in which these ideals are finding outward expression in lives of Christian service.


IN MEMORY OF
HERMON MEN WHO HAVE GIVEN
THEIR LIVES FOR CHRIST
ON MISSION FIELDS
"HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT"
"LORD, WHAT WILT THOU HAVE ME TO DO?"
JACOB WETTERGREEN
IRVING W. HATHAWAY
FREDERICK L. MOORE
DAVID W. MUIR

It is with thankfulness, therefore, we are able to record the gratifying fact that already over a hundred former Northfield students have engaged in foreign missionary work. During the Boxer riots two of this number were among the martyrs in China, and memorial tablets in the School Chapels bear the names of several who have yielded up their lives in the cause of the Gospel in heathen lands.

The difficulties of a missionary field, however, are not always to be measured by its remoteness from home. There are places in our own country which call for no less devotion and self-sacrifice than the Far East. In the same mail were received letters from two former students of Northfield Seminary, now laboring among the Indians—one in South Dakota, the other in Oklahoma. The former writes:

"I am a teacher in the —— Boarding School on this reservation. I shall be glad if, to some degree, I may do for these Sioux Indians some of the things Northfield did for me. The reservation is about the size of the State of Connecticut. The —— are the boasted superiors of their fellows. They are bright, friendly, and interesting, and the work is well worth doing."

The missionary in Oklahoma sends a report of one week's work in February, prefacing her letter by saying that life on

the mission field is always full of interest. After speaking of the inspiration of the Student Volunteer Convention at Kansas City, which she was privileged to enjoy, she recounts the varied experiences of missionary labor, now ministering consolation to a bereaved parent, now seeking to bring light and joy into homes where heretofore heathen superstition has brought only fear and sadness.

THE RELATION OF THE DISCIPLE TO THE MASTER.*

Rev. Charles Brown.

"Ye are my friends, if ye do whatsoever I command you." John xv. 14.

The implication of the figure of the vine and the branches, which our Lord has just used previous to this wonderful statement, is this: that the disciples of Jesus Christ belong to Him as the world does not belong to Him, through no fault of His, but through the fault of the world. They belong to Him as the branches belong to the tree, as the limbs belong to the body. They are His in a peculiar sense. Now here is the relation, the ideal relation, between our Lord and ourselves—or, to put it quite correctly—between ourselves and our Lord: "Ye are my friends, if ye do whatsoever I command you." And the ideal is His, not ours. It is not our speculation, or judgment, or guess. It is His declaration, the declaration with which He comforts us and astonishes us.

I want to consider with you, for a moment or two, precisely what the meaning of this relationship is, then to speak of the way to this ideal relationship, and lastly, to return to the fact of the relationship itself.

I. Dwell for a moment on the fact of this wonderful ideal relationship, the purpose of Christ, the desire of Christ: "Ye are my friends." It is a greater thing than if our Lord had said: "I am your Friend." We sing: "What a friend we have in Jesus!" but we may say, on the strength of this verse, reverently but certainly, "What a friend I am to Jesus!" It is a much greater thing.

We sometimes confuse terms as to their meaning. It is a great thing that some person great in intelligence and great in character says: "I am your friend; I will befriend you." But when he has said that, he has done no more than express a strong kindliness of disposition. He has said another and a greater thing, however, when he calls me his friend. When he says: "I am your friend," he descends to me; he comforts me; he is going to help me in my need. When he says: "You are my friend," he lifts me up to a level with himself; he admits me into the intimacy of association with him. When Jesus Christ says: "I am your Friend," then He comes down to where I am and bestows His grace upon me. When He says, "Thou art My friend," He lifts me up and sets me in heavenly places with Himself. So I read a great thing—and I want you to see the greatness of it—when I read this ideal, this purpose, this desire of Christ for you and me: "Ye are My friends, My associates, My intimates, My partners." Here is an inheritance for us!

This statement of our Lord is not to be considered in the light of our worthiness or unworthiness. I say this in view of its historical setting, for remember, the eleven men to whom Jesus spoke these words were unworthy men. Every one of them would forsake Him in the hour of His need, and one of them would call God to witness that he had never seen Him. Yet Christ said of them: "Ye are my friends." "Having loved his own which were in the world, he loved them to the uttermost." "Ye did not choose me"—there is the comfort of it, there is the inspiration of it—"but I chose you, and appointed you." And here is His purpose: "Ye are my friends."

II. Now let me leave that for a few moments and speak of the way into this friendship, this friendship which, I might almost say, lifts us to a level with Jesus Christ. We are in Him "partakers of the divine nature." I notice first the condition: "Ye are my friends, if ye do whatsoever I command you." Our Lord offers us friendship on unique conditions, on these terms: "if ye do whatsoever I command you." "Ye are my friends, if ye *do*"—not if you sing, not if you pay compliments, not if you attend conferences, not if you hear sermons, or preach them, not if you observe ordinances, not if you recite creeds,

* Delivered at the Northfield General Conference of Christian Workers, August, 1912.

not if you fast in Lent. "Ye are my friends, if ye do"—not if you simply trust and rest. I quite agree with the hymn that there may be such a thing as "deadly doing," but so far as I know anything about church members there is not much danger of that. On my side of the water, at any rate, there is more danger of deadly laziness.

One of the sins pilloried and branded with the Divine displeasure, both in the Old Testament and the New, is the sin of doing nothing. What was the sin against which Moses spoke to the Reubenites and Gadites? The sin of doing nothing, of wanting to stay on this side of the Jordan while the other men went over to fight and subdue the land. "But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out." It was the sin of doing nothing. "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty." Who are the people condemned in our Lord's teaching? Not the vicious people merely, but the man who hid his talent in the earth and did nothing. "Take therefore the talent from him, ... and cast ye the unprofitable servant into outer darkness." And in the same chapter, the twenty-fifth of Matthew, we read: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Why? What for? For doing nothing. "'Inasmuch as ye did it *not* to one of the least of these, ye did it not to me. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.' Ye let the world go on in its misery. Ye did nothing." It is impossible—I say it candidly and emphatically—it is impossible for a lazy man to be the friend of Jesus Christ. He is living in another world altogether. "My Father worketh, ... and I work." "I must work the works of him that sent me, while it is day." "This do." "Why call ye me, Lord, Lord, and do not the things that I say?" "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." "Work out your own salvation with fear and trembling." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

There is nothing without work. There is nothing in the Church without work. Do let us get rid of all ideas of cheapness in the Christian life. We should not have had the Bible without human labor; we should not have had the Epistles of Saint Paul without human labor; we should not have had any churches in Corinth, Thessalonica, Colossæ, in the province of Galatia, apart from labor. You know how it is in our natural life. There would be no houses to live in, no clothes to wear, no pictures to admire, no books to read, none of these things without labor. There is no cheap way to get at the secrets of the Bible. There is no preacher who is a friend of Christ who does not use his brain and intellect to the uttermost. Our Lord is at work, and He calls us to help Him. Do let us hold fast to that.

How were you brought into the Christian life? Through the labor of your mother, your Sunday school teacher, your minister. How is the world going to be girdled with light and heathen darkness scattered? By work. "Ye are my friends, if ye do." There is no way into the friendship of Christ apart from labor. Every follower of Christ is the follower of a tireless Worker. "Go and make disciples," "Go and preach the gospel," "Go, work to day in my vineyard," "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest"—*laborers*, not people who watch you, only seeking to criticise your method of manipulating your machine; not dilettante people who will speculate on the origin of evil; but people who will work from the dawn until the stars appear. *Laborers!* Note the strenuous figures under which the disciple of Christ is represented. A fisherman, a racer, a fighter. There is no friendship with Christ apart from labor. "Ye are my friends, if ye do."

Now I go a step farther. I finish the sentence. "Ye are my friends, if ye do

whatsoever I command you." *"Whatsoever I command you."* That is labor under authority. There is a principle in that, and you must watch the principle or else your labor will go for nothing. It must be not work merely, but scientific work, obedient work. "Ye are my friends, if ye do whatsoever I command you." Take nature. Who is it that is the friend of nature and to whom nature is a friend? The man who obeys nature. Let me use an illustration. I am going to defy nature; I am going to be a law unto myself. I travel on the continent of Europe, I journey in Switzerland, in the south of France, down the German Rhine, and I see great vineyards. Then I go home to my rural friends in Northamptonshire in the middle of England, with its fickle old climate, and I say: "Now look here, you just leave off the cultivation of turnips and cabbages, and begin to cultivate the poetic and romantic vine. I have a book on vine culture, and I can show you the best plants." Well, they know better than I do, even if they have never traveled, and they know that if they went into vine culture, and spent all their hard-earned money in it, that there would not be a single bunch of ripe grapes at the end of the season. The sun teaches me how to dress, how to plant, how to build. I have to work under authority.

You know as well as I do that it is work, just work, that is the secret of success. There is such a thing as mischievous activity. Here is a bricklayer. If his union would let him, he could lay twice as many bricks as the man at his side. Very well. But the first condition is that he must fall into the plan of the architect. If he has a plan of his own, the more bricks he lays the more mischief he does. He must work under authority. And we can have this mischievous activity in the Church of Christ. A man could come into this conference and upset everything. I can work, and I can work in a very bad temper. I assure you that it is not merely work that counts; it is the spirit of the worker, and if work is to be successful, the essential principle is submission to authority. There is a kind of worker whom Doctor Dale speaks of as the worker who can never keep step. If you want to make a collection for the London Missionary Society, he will want to make a collection for the China Inland Mission. If you wish to make a collection for hospitals he wishes to collect for the orphanage. I had a worker in my church some time ago whose activity distressed me. I sometimes wanted to tell him that the greatest service he could do the church, unless he altered his spirit, would be just to sit still. Have you never been on a committee where you knew if one man would stay away for a month you would get things done? My friends, do realize that there is no successful Christian service apart from the authority of Jesus Christ. "Ye are my friends, *if ye do whatsoever I command you."*

Successful living everywhere demands submission to authority. There is no real progress without it. Find a home in which there is no authority, and you have no home at all. Find a church in which there is no authority, and you have no church—only a lot of isolated units. You cannot have national life without submission to authority. Of one of the worst and most decadent periods in the history of Israel we read this: "In those days there was no king in Israel, but every man did that which was right in his own eyes." And what is true of society is true of the individual. Do believe this, that life is never noble, never dignified, never successful, apart from submission to authority.

We are all under some kind of authority. That is another proposition. Our authority may be our ambition. Oh, yes; a man can preach governed by his ambition, but he can only preach successfully when he preaches under the authority of Christ. A man can preach himself in all his self-conceit. By his attitude he can say: "Come and hear me preach. Come and see the balloon go up. Come and watch the fireworks." That is not preaching in the New Testament sense. Here is New Testament preaching: Come and see Christ. Come and see your sin. Come and let me open my heart to you that I may show you your sin, and the way of escape from it. I am not a minister of Christ because I preach, but because I preach under His authority.

You will all agree that the secret of Saint Paul's marvelous success—and the more I see of it the more I wonder at it—was not found merely in his genius. Genius

is needed badly enough in the Church; but genius gets in the way of success unless it be brought under authority. It was not the colossal activity of Saint Paul that accounted for his success, but the obedience of his activity. Read the sixteenth chapter of the Acts of the Apostles. You cannot say that he went and preached where he wanted to merely. No, no; he was "forbidden of the Holy Ghost to preach the word in Asia." I say that unless this genius of Saint Paul had been consecrated he would not be heard of to-day. It was not the genius of Wesley that created the evangelical revival in England, but the consecration of the genius. It was not the genius of Moody that founded these great institutions. Genius was there, but it was the consecration of the genius, it was the bringing of the genius completely and absolutely under the control of Jesus Christ. The secret of failure again and again is not lack of ability; it is not laziness; it is lack of obedience to authority. And there is no authority in the world which can hold us in its grip safely save the authority of Jesus Christ, the best and the highest. "Ye are my friends, if ye do whatsoever I command you."

III. My last point is that it is not activity, nor is it obedience that is the ultimate desire of our Lord, but our friendship. Through work and through obedience we are to come to *friendship*. It is quite true, that we cannot arrive at friendship with Christ apart from service and apart from obedient service. We cannot walk with Him apart from these things; but it is the walking with Him that He desires.

It is possible to be obedient and to be very proud of it. It is possible to work and to be very proud of your work. There were some people denied by our Lord who were very active and, as they thought, very successful. "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" they asked. Listen to His answer: "I never knew you. You were active enough, but you were never My friends. You were absolute strangers to Me." So it is not working for Him, but walking with Him that our Lord wants. I venture to put it in this way: the human Christ longs for human fellowship. I hear Him questioning Simon Peter: "Lovest thou me? Lovest thou me?" and it seems to me that it is not for Peter's sake alone, but for His own sake, that He asks these questions. And when I see a mother clasping her child in her arms, a little child just beginning to prattle, and asking; "Do you love mother?" I understand that she does not want obedience merely; she would rather have a little disobedience here and there if she had the heart of the child, and the sweetest music in her life is when the child returns her clasp and declares its love. So Christ wants human fellowship. He wants not your work and your obedience supremely, but *you*.

Now, let me close with this. My brothers and sisters, what our Lord wants is us. It is a mystery, but it is true. He wants our fellowship, He wants our companionship, to pour Himself out, to make known His purpose. "All things that I have heard of my Father I have made known to you." He wants to make us His confidants, His associates.

If we are here for anything we are here to reëstablish our connection with Jesus Christ, and if we do not do that, we have failed of the highest possibility of this conference. "I am the vine, ye are the branches." Do realize this, that one side, the vital side, of the Christian life, too much neglected nowadays, is first, last and mainly to receive from Jesus Christ, as the branch receives from the vine.

Some of you Christian workers have lost your enthusiasm, your fervor, your love, your throbbing gratitude to Christ for all He has done for you, even while you are speaking for Him. I know what I am talking about. I know the peril of it. A man may speak for Christ professionally, and yet have lost sight of Him, lost touch with Him, lost the spirit of obedience to His authority, lost fellowship with Him. But "the Son of man is come to seek and to save that which was lost." Lost fervor, lost enthusiasm, lost obedience, lost love—all that can be brought back. Into the heart seared by the undesirable familiarity with sacred things there may come again the sensitiveness, the beautiful dew of the morning. God grant that it may be realized in our experience!

A VISION OF THE KING.

Rev. William A. Sanday, D. D.

Twenty-four years ago, with the Holy Spirit as my Guide, I entered at the portico of Genesis and walked down the art gallery on the Old Testament, where, on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel, and other famous prophets of old.

Then I passed into the music room of the Psalms, where the Spirit swept the keyboard of my nature and brought forth melody, from the dirge-like wail, like that of the Weeping Prophet, Jeremiah, to the grand exultant strains of the Twenty-fourth Psalm; and where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, the sweet singer of Israel who played for King Saul in his melancholy moods.

Next I passed into the business office of Proverbs, then into the chapel of Ecclesiastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Songs, where the lily of the valley and the rose of Sharon with their sweet-scented spices filled and perfumed my life.

Then I stepped into the prophetic room and saw the telescopes of various sizes, some pointing to far-off stars, or events, and others to nearby stars, but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation—while the shepherds guarded their flocks by night.

From there I passed into the audience room and caught a vision of the King's glory, from the standpoints of Matthew, Mark, Luke and John. Then into the Acts, where the Holy Spirit was doing His work in the formation of the infant Church.

From there I went to the correspondence room, where John, Paul, Peter, James and Jude sat at their desks, penning their epistles to the Church.

And last, I stepped into the throne room of the Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon His throne in all His glory. Then I bowed my head and said:

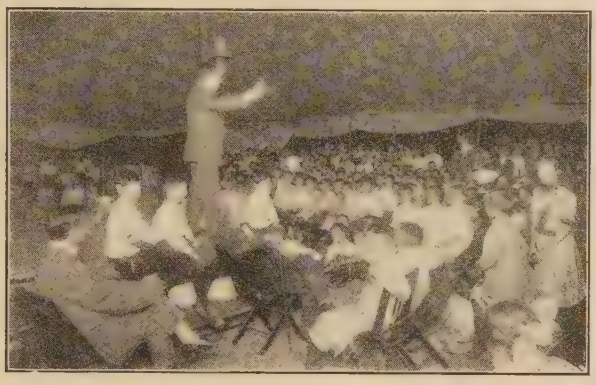
"All hail the pow'r of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

WHAT THE EVANGELISTIC COMMITTEE OF NEW YORK CITY IS DOING.

Much has been written about New York's gangsters and gunmen and bomb throwers. Every one has read of their direful deeds and sometimes tragic fates. But not every one has heard of those of their kind who develop into sweeter, saner characters.

If you had chanced to visit the Bronx Boys' Bible Club during the past winter, you could hardly have believed that among the group of bright, upstanding youths were several former members of "gangs"—even those organized for the throwing of bombs—and dissolute fellows who had been the slaves of cocaine and other drugs.

It would not have been so hard for you to realize this amazing possibility if you had happened to visit the tents of the Evangelistic Committee of New York City last summer, and witnessed the marvelous way in which boys—and girls also—were won from the streets and from reckless lives. In several instances the workers, after careful study of neighborhood conditions, succeeded in winning a "gang" leader, and through asking him to assist in the tent by passing books, arranging chairs or running the stereopticon, gradually enlisted the entire "gang" for constant attendance at the meetings. Of course, outdoor games and excursions were added inducement, although every outing ends with or includes a personal talk on religion.



AN ENGLISH TENT MEETING.

The "gangs" are quite as likely to be made up of girls. In at least one instance the leader of a number of militant gangsterettes, who made serious trouble for the tent workers, was converted and has developed into a consecrated Christian worker.

There is a certain block in the congested down-town section, known as "Bomb Block," in which 900 children find their homes. Like all New York children they are fond of music, and wayfarers are surprised to hear them singing hymns by day and night, instead of the popular street songs. The Gospel hymns were learned last summer in the open-air meetings held in the neighborhood. "I consider," said a policeman, "that a summer of your work does more toward making decent citizens out of boys and girls than does a year of public school."

Next to the bomb, among the Italians, comes the long, sharp, murderous knife. One of these weapons, with a blade five inches long, was handed over to a tent worker by a young man converted in the meetings.

Another enemy to human life and happiness, strong drink, has yielded to the efforts of the Evangelistic Committee's workers. "I was a drunken sot, but to-day I am leading a Christian life and have a happy home," testifies a convert. Such cases are almost innumerable. One man, formerly a drunkard, was converted at a Madison Square open-air noonday meeting, while visiting New York. He is now an active Christian worker in his home town and interested in promoting union evangelistic meetings. "What have you got there?" asked an intoxicated woman at an outdoor service. "The sweetest story ever told," replied the worker, as she gave her a copy of the Gospel of John. Time after time the woman returned—perfectly sober—during the following weeks, asking for copies to give to friends.

Shop meetings began in May this year, and open-air meetings for adults in Madison and Union Squares were resumed April 17. Auxiliary meetings in connection with the young peoples' societies of various churches have been conducted in many locations for several weeks. Now that warm weather is here, tents have been raised in different parts of the city and the many extensive lines of activity are under way.

Last season the Evangelistic Committee conducted 2593 meetings in 149 centers, in eleven languages, with an aggregate attendance of 680,345, at an expenditure of $28,154.85 about four cents *per capita.* This year the Committee is asking for $42,000 that it may reach 1,250,000 people.

The influence and results of the work of the Evangelistic Committee are by no means confined to the Boroughs of Man-

MADISON SQUARE OPEN AIR MEETING.

INTERBOROUGH SHOP MEETING.

globe have been converted in its meetings, and in many instances have returned to their native lands to tell the Gospel story. There are missionaries in widely separated parts of the United States and in foreign lands, who first received the light of life into their own souls at an Evangelistic Committee meeting in New York City. The Committee, therefore, feels justified in asking the sympathy, the prayers and the financial help of all Christians everywhere.

hattan and Bronx, where its centers are located. Persons from all quarters of the

RECEIPTS FOR JUNE.

Ahlone, Burma. Protestant Orphanage:

7992	$ 10 00

Central Africa. Dan Crawford's Work In:

7964	$ 172 58
7965	190 00
7966	5 00
7968	1 00
7969	5 00
7970	34 00
7971	6 00
7972	2 00
7973	2 00
7974	18 00
7975	1 00
7976	1 00
7977	5 00
7978	1 00
7979	2 00
7980	2 00
7981	5 00
7982	5 00
7983	5 00
7984	5 00
7985	5 00
7986	5 00
7987	2 00
7988	5 00
7989	5 00
7990	5 00
7991	65 00
7993	10 00
7994	50
7997	309 25
8002	16 00
8005	5 00
8009	10 00
8010	54 50
8011	166 17
8012	10 00
8013	16 79
8014	5 00
	$1162 79

India's Child Widows. Pandita Ramabai's Work Among:

7992	$ 5 00

Labrador. Dr. Grenfell's Work In:

7967	$ 5 00
7992	10 00
7995	1 00
7996	2 50
7999	10 00
8003	1 00
8006	1 00
8008	5 00
8015	5 00
	$ 40 50

Record of Christian Work (Free Distribution):

8000	$ 5 00
8001	1 00
8004	2 00
8007	1 00
8016	1 00
	$ 10 00

Religious Literature in Prisons (Free Distribution):

7998	$ 15 00

PERSONALIA.

Dr. Charles L. Thompson has resigned the chief secretaryship of the Presbyterian Board of Home Missions.

Rev. J. Calvin Mead, D. D., of Waynesburg, Pa., has been elected pastor of the American Church of Berlin, Germany.

Rev. Charles F. Sheldon has resigned his pastorate at Abingdon, Ill., in order to take up the work of teaching and evangelism.

Rev. Ernest Graham Guthrie, M. A., B. D., late of Burlington, Vt., has succeeded the Rev. Allen A. Stockdale as pastor of Union Church, Boston.

Miss M. Jennie Street, editor of "*The Sunday School Times*" (London), has been elected president of the British Christian Endeavor Society.

Rev. Jason N. Pierce has resigned the pastorate of Second Church, Oberlin, O., in order to accept that of the Second Congregational Church, Dorchester, Mass.

Rev. J. Ritchie Smith, pastor of the Market Square Presbyterian Church of Harrisburg, Pa., has been elected to the chair of homiletics at Princeton Theological Seminary.

Rev. Stephen van Rensselaer Trowbridge has resigned the pastorate of St. Paul's, Brooklyn, N. Y., in order to become secretary for work among Moslem children in Egypt and North Africa.

Drs. Ozora S. Davis and **Frank G. Ward** have resigned the joint pastorate of the New First Church, Chicago, in order to give their undivided time and attention to the work of the Chicago Theological Seminary.

Rev. J. Ross Stevenson, pastor of the Brown Memorial Church of Baltimore, Md., has been chosen by the Board of Directors of Princeton Theological Seminary as president of that institution, succeeding Dr. F. L. Patton.

On his ordination, the **Rev. P. L. Berman** of Toronto was presented, by the Jewish brethren of the Church of England Mission to the Jews in that city, with a gold chain with an engraved gold piece attached, in appreciation of "the good he has done and is doing their Jewish brothers."

On his return from his five months' visit to Europe, during which he went as far east as

Asia Minor, **Dr. W. T. Grenfell** made a short visit to Boston in order to take part in as many surgical clinics as possible. Acquaintance with the latest methods is of great importance to Dr. Grenfell in view of the fact that diseases of the bone are one of the chief afflictions of the Labradorians. After a short trip to Ottawa Dr. Grenfell was met at St. John's by his hospital ship, which took him on to Newfoundland and Labrador for his summer work there.

As announced in our columns last month the Northfield Extension Movement is coöperating with the Evangelistic Committee of New York for a series of Gospel meetings to be conducted by **Rev. J. Stuart Holden** in Carnegie Hall on the Sunday evenings during August. The readers of the RECORD OF CHRISTIAN WORK will, we are sure, welcome the announcement of this new departure in the Northfield work along evangelistic lines.

New York City affords an exceptional opportunity for evangelistic effort, especially in the summer, when so many of its churches are closed. The Evangelistic Committee, which is interdenominational in its work, has for years sought to meet this need, and in coöperating with this organization the friends of Northfield will be not only assisting in a most needy field, but with an agency which has had much experience along this line.

Tens of thousands of young people are returning from the parks and Upper Manhattan during the early evening hours of Sunday, and it is felt that Carnegie Hall, because of its central location, will afford a readily accessible place for a general Gospel service.

As a missioner in the Church of England, Mr. Holden has had exceptional success in evangelistic work, and in his own London church (St. Paul's, Portman Square) has built up a strong young people's organization, which is an aggressive evangelistic force in the West End of London. We would ask the prayers of the readers of the RECORD OF CHRISTIAN WORK for this effort this summer.

It is felt that in view of the character of the work it would be unwise to take up any collection. Funds, therefore, to meet the necessary expenses must be met by gifts from outside. Those who are privileged to spend their vacation in the mountains or by the shore, and thus avoid the heat of the city during the trying summer months, will feel, nevertheless, a sense of responsibility and sympathy for those who are obliged to remain in the great metropolis, and we earnestly appeal for funds to meet the expenses attendant upon these meetings in Carnegie Hall. Any contribution, however small, will be appreciated. Anything in excess of the actual cost will go to the general work of the Evangelistic Committee of New York City.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Hay Bell.—July, Bussey, Ia.; Sept., Baylis and New Salem, Ill.

Chester Birch.—July 4-25, Movill, Ia.; Aug., Winona Lake, Ind.

John W. Erskine.—July 4-20, Allenville, Mich.; Aug. 1-17, Hamburg, Mich.

J. Bruce Evans.—July, Gas City, Ind.

Hart and Magann.—July-Aug., Madison, Wis.

Robert E. Johnson and Party.—July-Aug., Minneapolis, Minn.

Milton S. Rees.—July, Rochester, N. Y.; Aug., Boston, Mass.

C. C. Smith and Party.—July 12-Aug. 2, Sauk Center, Minn.; Sept. 20-Oct. 18, Central City, Neb.

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Our Book Table.

Aspects of Christ. By W. B. Selbie, M. A. Geo. H. Doran Co., New York. Cloth. 246 pages 50 cents net.

The sermons contained in this volume were preached to the students of Cambridge University. They treat helpfully the problems of college men in regard to criticism, faith, etc. They state the difficulty and offer a solution.—*F. L. D.*

Epistles to the Colossians, Philemon and Thessalonians (The). By Joseph Parker, D. D. Geo. H. Doran Co., New York. Cloth. 303 pages. 50 cents net.

To multiply words in description of Joseph Parker as a Bible expositor is like carrying coals to Newcastle. It is sufficient to say that each of these Epistles is treated with a generous introduction and then a somewhat detailed running comment by verses or by paragraphs.

It is a great achievement of modern publishing to bring these standard books within the very modest price that is asked for them.—*J. M. S.*

Heritage of the Spirit and Other Sermons (The). By Mandell, Bishop of Peterborough. Geo. H. Doran Co., New York. Cloth. 216 pages. 50 cents net.

A group of sermons preached on a variety of occasions by one of the great Anglican preachers. There is a kind of classic quality about these sermons which gives them a place in literature rather than homiletics. They have great texts,

great themes, true insight, fine literary form, and a kind of amplitude which testifies to the culture in which they were written and the meditative leisure out of which they were spoken.

President Tucker of Dartmouth once said to the reviewer that we were lacking in America in just the kind of preaching which the organization of the Anglican Church makes possible; sermons, that is, by men who came to the great centers of population or to the great University pulpits with a kind of detachment which gave them true vision and with such ample time for preparation as made their utterances distinct and apart in quality. Very likely the Bishop of Peterborough never thought of his own life as a life of meditative leisure, but without any doubt his preaching was not in answer to parochial compulsions, but to wide human considerations. This is evident in every one of these sermons. Possibly there are compensations in preaching to the same people Sunday after Sunday, but, on the other hand, the man whose sermons have time to grow, and do not have to be plucked before they are ripe, has much to teach us all. These are good sermons for the preacher.—*G. G. A.*

Israel's Iron Age: or Sketches from the Period of the Judges. By Marcus Dods, D. D. Geo. H. Doran Co., New York. Cloth. 225 pages. 50 cents net.

These sermons really form a series of studies in Old Testament history. Dr. Dods' great scholarship is evident in all of them, his spiritual insight as well; also a great quality of humanity which finds in these ancient stories the reproof, inspiration, and teaching for our own time. It is no easy thing to manage a great character study of the Old Testament characters and to make them live anew—Mr. D. L. Moody used to make them as real as his neighbors on Northfield Street—but when it is done it has a power which hardly any other kind of preaching possesses. It would be an impertinence on the part of the reviewer to say that Dr. Dods has done his work well; it is enough to say that these sermons, like Bishop Mandell's, belong rather to literature than to homiletics, and may well be studied by the preacher of today.—*G. G. A.*

Kingdom and the Farm (The). By Harlan L. Feeman. F. H. Revell Co., New York. Cloth. 121 pages. 75 cents net.

This book will find its place in the large volume of literature that has been produced on the subject of the relation of the Church to the community in rural districts. It not only presents the status of the movement to better farm conditions, but also makes some suggestions looking to such betterment.—*F. L. D.*

Marching Manward: A Study of the Boy. By Frank Orman Beck. Eaton & Mains, New York. Cloth. 192 pages. 75 cents net.

To one interested in the boy problem this book will serve as a manual. The author gives the results of careful study and experiment along this line. He states what the parent and teacher may expect at successive stages of the boy's development and recommends some well tried methods of successful training. The religious side of the problem is well treated.—*F. L. D.*

Model Prayer (The): Expositions on the Lord's Prayer. By J. D. Jones, M. A., B. D. Geo. H. Doran Co., New York. Cloth. 174 pages. 50 cents net.

A devotional study of the Lord's Prayer, prepared by Dr. Jones for delivery to his own congregation. The great helpfulness of these studies has already given the book a wide circulation, and it now appears in the publisher's popular-priced series.—*J. M. S.*

Modern Substitutes for Christianity. By Rev. P. McAdam Muir, D. D. Geo. H. Doran Co., New York. Cloth. 266 pages. 50 cents net.

Among the many substitutes for Christianity which have been offered the world are found the Religion of the Universe, the Religion of Humanity and Theism without Christ. After stating these the author announces his purpose as follows:

"We hope to show not only that the abolition of Christianity 'might be attended with sundry inconveniences,' or that the assumption of there being 'nothing in' Christianity is 'not so clear a case,' but we hope to show that if, amid present perplexity and estrangement, many feel themselves obliged to go back and walk no more with Christ, we, for our part, as we hear His voice of tender reproach, 'Will ye also go away?' can only, with heartfelt conviction, give the answer, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

This will be a helpful book for those whose faith is disturbed by new doctrines which have no place for a Saviour, and whose allegiance wavers, in that the writer first gives a brief and clear statement of what these doctrines are, and then proceeds to point out wherein they approach to and diverge from the teachings of Jesus Christ.

That this book has secured a large reading, is evidenced by its appearance in this second edition.—*F. L. D.*

Modified Message (The). By Norman Elliott Lambly. "Our Hope," New York. Cloth. 53 pages. 50 cents.

Believing that the philosophized Gospel of to-day has lost the sweet savor of the Bread of Life, and that, on the other hand, the prevalent dogmatism of the day has robbed it of the glorious liberty wherewith Christ has made us free, and has therefrom evolved a creed narrow and hard, and that to avoid these extremes man has produced a modified message denuded of power, has led the author to seek to show the cause, the effect and the remedy for this modified message of to-day.—*T. C.*

Moral Leadership, and Other Sermons. By Leighton Parks. Chas. Scribner's Sons, New York. Cloth. 188 pages. $1 net.

In this book are ten sermons preached in St. Bartholomew's, New York City. The first are concerned with the responsibility of Christians for the moral leadership of the community, the nation and the world. They contain strong teaching. The last of the collection have to do more particularly with the problem of the pastor's own church.—*F. L. D.*

Our Intellectual Attitude in an Age of Criticism. By Marion LeRoy Burton, Ph. D., D. D., I.L. D. Pilgrim Press, Boston. Cloth. 266 pages. $1.25 net.

A series of studies which are the elaboration of various addresses delivered by the author before clubs, colleges, fitting and divinity schools. Dr. Burton's contentions are governed by the needs of the people whom he was addressing.

He recognizes that ours is a troubled and perplexed time; that for a long while the critical spirit has been in the ascendant; that young people especially are in the way of theological

readjustment; and that doubt, while not final, is an inevitable stage through which most of us pass individually, and through which thought as a whole has recently been passing and therefore it must be taken into account and wisely and constructively dealt with. So Dr. Burton begins with an analysis of present conditions, passes on to consider the significance of doubt, and then to analyze its causes.

In his analysis of the causes of doubt Dr. Burton speaks out of a large acquaintance with the inquiring mind, and always to the point. He realizes that the new authorities must be internal rather than external, and that in a very noble sense truth is the leaven of freedom, making all men free (though, contradictorially enough, only upon condition of obedience) as they pass the frontiers of truth. He next considers the sources of Christian truth and finally the qualities of modern Christian belief. His work is good and in every way constructive. As said before, he is governed in his treatment by the needs of those to whom he has generally been speaking, and if he seems to overemphasize the purely intellectual aspects of the religious problem it is because, with students at least, intellectual considerations come first for a time, and that quite rightly. Any book on reconstruction, of course, leaves much to be said, but the intellectual attitudes which Dr. Burton here urges and justifies will face perplexed people toward the light. The deeper needs of life and the verification of experience will complete the work thus begun.—*G. G. A.*

Out of the Abyss: The Autobiography of One Who Was Dead and Is Alive Again. Geo. H. Doran Co., New York. Cloth. 228 pages. $1.25 net.

This is the story of a woman long and hopelessly addicted to drink and saved through faith in God. A human heart afflicted with one of the worst of human woes is here laid bare. In those who know nothing of the craving for strong drink this book will inspire sympathy for those who are so afflicted.—*F. L. D.*

Sovereign People (The). By Daniel Dorchester, Jr. Eaton & Mains, New York. Cloth. 243 pages. $1 net.

The writer traces the main events of social progress and industrial reform from the early days of Greece and Rome to the present time. Although he does not fail to recognize the charges preferred against the Church for her reluctance to lead at many crises of industrial life, yet he asserts that the Church still possesses that leaven which alone can leaven the body politic and bring in the Kingdom of God. He informs the Christian reader that the leaders of economic, social and industrial progress, are still asking, What is the Church going to do about it?—*F. L. D.*

Stems and Twigs: Ten-Minute Talks to Children. Compiled by J. Ellis. Geo. H. Doran Co., New York. Cloth. 191 pages. 50 cents net.

What Jesus Said: Talks to Boys and Girls. By Will Reason, M. A. Geo. H. Doran Co., New York. Cloth. 191 pages. 50 cents net.

It always seems unfair to critically review books of this kind. Cold type is hardly a true evidence of the real worth of such talks. Peculiarly in addresses to children so much depends upon the tone of voice, the emphasis, the gestures, the facial expression of the speaker, and these, of necessity, are absent from the printed page.

The talks by Mr. Reason are longer than those by Mr. Ellis, while Mr. Ellis's bristle more than Mr. Reason's with numerical points. Mr. Ellis's talks are specially good in their suggestion of old ideas put in novel and striking ways. That is a characteristic which must ever be true of real addresses for children. Children hate the obvious and instinctively shun the commonplace. They clothe all these things in romance and naturally play in the land of make-believe. We cannot imagine anyone plagiarizing the talks of either of these volumes. They are not copy, but rather hints. In both of the books hints for talks and suggestions for children's sermons will be found in abundance.—*H. P.*

Studies in the Epistles of St. Paul. By F. Godet, D. D. Geo. H. Doran Co., New York. Cloth. 359 pages. 50 cents net.

If you wanted to know the particular circumstances which brought about the writing of first one and then a second letter to the new formed church at Thessalonica or Corinth, you could find no such guide as Godet. Moreover, he will sketch the argument of the letter from beginning to end.

These studies are not new. They have been standard for more than a generation, but their appearance in this new and moderate priced edition will give them to many new readers.—*J. M. S.*

Sunday School at Work (The). By John T. Faris. Westminster Press, Philadelphia. Cloth 359 pages. $1.25.

Sunday school workers of national reputation write the several sections of this volume. Chapters are devoted to a consideration of the Superintendent, Secretary, Treasurer and Librarian. The Grading of the School and the Graded Lessons are remarked on in detail. Organized Adult Classes and Teachers' Training Classes are treated by experts in these organizations. Rev. E. Morris Ferguson writes on the Home Department and Rev. Jay C. Stowell answers the question, "How to Increase Attendance." A chapter on Missionary Education in the Sunday School, by Ralph E. Diffendorfer, and an excellent study on "How to Bring the Pupil to a Decision for Christ," by Rev. George Gordon Mahy, conclude this practical manual.—*T. C.*

Training of Sunday School Teachers and Officers (The). By Franklin McElfresh. Eaton & Mains, New York. Cloth. 230 pages. 75 cents net.

The author of this book is secretary of the Committee of Education of the International Sunday School Association, and this is a manual he has prepared on the subject that occupies his time and thoughts. Its scheme is so laid out that the religious leader who is asking how the teaching of his church or city may be improved will have the approved method laid before him. The eighteen chapters cover the various ways of training leaders and the particular training demanded for each grade. The material is concise, direct and very usable.—*J. M. S.*

Westminster Confession of Faith and the Present Task of the Church (The). By Cleland Boyd McAfee, Ph. D., D. D. F. H. Revell Co., New York. Paper. 44 pages. 15 cents.

Old and the New in Theology (The). By Cleland Boyd McAfee, Ph. D., D. D. F. H. Revell Co., New York. Paper. 40 pages. 15 cents.

Professor McAfee is always interesting. These

two pamphlets, which are really addresses, are no exception to the rule.

"The Westminster Confession" is of interest to many who are not Presbyterians and truly it "is not primarily a social document, but plainly individualistic." In his defense of the Confession and, at the same time, in his sympathy with the progress of modern thought, the author has given us a careful and sympathetic study of a conservative document in a sanely radical spirit. The Confession's three facts—which, in spite of its individualistic character, make it available for social power—are its accent on God's rights, on sin and its havoc, and on the assured success of the movement for redemption.

The second address on "The Old and The New in Theology" will appeal to a larger circle of readers, perhaps, and of course deals with a subject which by now is very familiar. It is a sympathetic treatment of "old truths with new faces." The author recognizes that facts are necessarily as old as eternity, but that the appreciation of these facts and the rediscovery of many of them is a task for each successive age. Instead of the newer views of these facts contradicting the old, "the old view is still here, but the new vistas add to its beauty and enrich its glory."—*H. P.*

Working Church (The). By Charles F. Thwing, D. D., LL. D. F. H. Revell Co., New York. Cloth. 189 pages. 60 cents net.

This is an enlarged edition of a book published twenty-five years ago. The lines of practical work herein indicated have been followed with success. A useful book for those just entering the ministry. Gives valuable suggestions to those interested in Sunday school work and young people's societies. The last chapter, "The Rewards of Christian Work," will be an inspiration to many.—*F. L. D.*

BOOKS RECEIVED.

Battles of Peace (The). By George Hodges. Macmillan Co., New York. Cloth. 273 pages. $1.25 net.

Coming and Kingdom of Christ (The). Bible Institute Colportage Association, Chicago. Cloth. 252 pages.

Common Sense Parents. By Dwight E. Marvin. The Bookery Publishing Co., New York. Paper. 30 pages. 10 cents.

Day That Changed the World (The). By Harold Begbie. Geo. H. Doran Co., New York. Cloth. 289 pages. $1.25 net.

Death and the Life Beyond in the Light of Modern Religious Thought. By Rev. Frederic C. Spurr. Geo. H. Doran Co., New York. Cloth. 159 pages. $1 net.

Ethics of Jesus and Social Progress (The). By Charles S. Gardner. Geo. H. Doran Co., New York. Cloth. 361 pages. $1.25 net.

From the Bread Line to the Pulpit. By Frederic C. Baylis. F. H. Revell Co., New York. Illustrated. Board. 43 pages. 35 cents net.

Goodbird the Indian: His Story. Told by himself to Gilbert L. Wilson. F. H. Revell Co., New York. Illustrated. Cloth. 80 pages. 40 cents net.

Grammar of the Greek New Testament in the Light of Historical Research (The). By A. T. Robertson, M. A., D. D., LL. D. Geo. H. Doran Co., New York. Cloth. 1360 pages. $5 net.

Human Nature of the Saints (The). By George Hodges. Macmillan Co., New York. Cloth. 244 pages. $1.25 net.

Immanuel's Praise. Edited by Charles M. Alexander, J. Fred Scholfield and Geo. C. Stebbins. F. H. Revell Co., New York. Cloth. 218 pages. 30 cents.

In Red Man's Land. By Francis E. Leupp. F. H. Revell Co., New York. Illustrated. Cloth. 161 pages. 50 cents net.

Life Story of Evelyn S. Hall (The): Principal of Northfield Seminary from 1883-1911. By Mary E. Silverthorne and Paul Dwight Moody. Geo. H. Doran Co., New York. Illustrated. Cloth. 309 pages. $1.25 net.

Making of a Man (The). By William Jennings Bryan. F. H. Revell Co., New York. Board. 48 pages. 35 cents net.

Master-Builder on the Nile (A): Being a Record of the Life and Aims of John Hogg, D. D. By Rena L. Hogg. F. H. Revell Co., New York. Illustrated. Cloth. 304 pages. $1.50 net.

Miracles of Jesus (The): A Study of the Evidence. By E. O. Davies, B. Sc. Geo. H. Doran Co., New York. Cloth. 240 pages. $1.25 net.

Miracles of Unbelief (The). By Frank Ballard. Chas. Scribner's Sons, New York. Paper. 382 pages. 1s. net.

Prayer "The Forgotten Secret of the Church." By H. W. Hodge. "Great While Before Day" Prayer Band, Brooklyn, New York. Paper. 22 pages. 10 cents.

Prayer to Begin the Day (A). By John Timothy Stone. Westminster Press, Philadelphia. Cloth. 180 pages. 35 cents net.

Prince of Peace (The). By William Jennings Bryan. F. H Revell Co., New York. Board. 45 pages. 35 cents net.

Prophets of Israel (The): Their Faith and Their Message. By Moses Buttenweiser, Ph.D. Macmillan Co., New York. Cloth. 350 pages. $2.

Recruits for World Conquests. By Lee R. Scarborough. F. H. Revell Co., New York. Cloth. 124 pages. 75 cents net.

Royal Art (The). By William Jennings Bryan. F. H. Revell Co., New York. Board. 46 pages. 35 cents net.

Scientific Spirit Applied to Living Subjects (The). By T. Nelson Dale. The author, Pittsfield, Mass. Paper. 146 pages. 55 cents.

Sociological Progress in Mission Lands. By Edward Warren Capen, Ph. D. F. H. Revell Co., New York. Cloth. 293 pages. $1.50 net.

Songs from the Smoke. By Madeleine Sweeny Miller. Methodist Book Concern, New York. Illustrated. Board. 62 pages. 75 cents net.

Spiritualism: Divine? Devilish? or a Deception? Which? By William Edward Biederwolf. Glad Tidings Publishing Co., Chicago. Paper. 32 pages. 15 cents.

Study of the English Bible (The). By Louis Matthews Sweet, M. A., S. T. D. Association Press, New York. Cloth. 214 pages. $1.

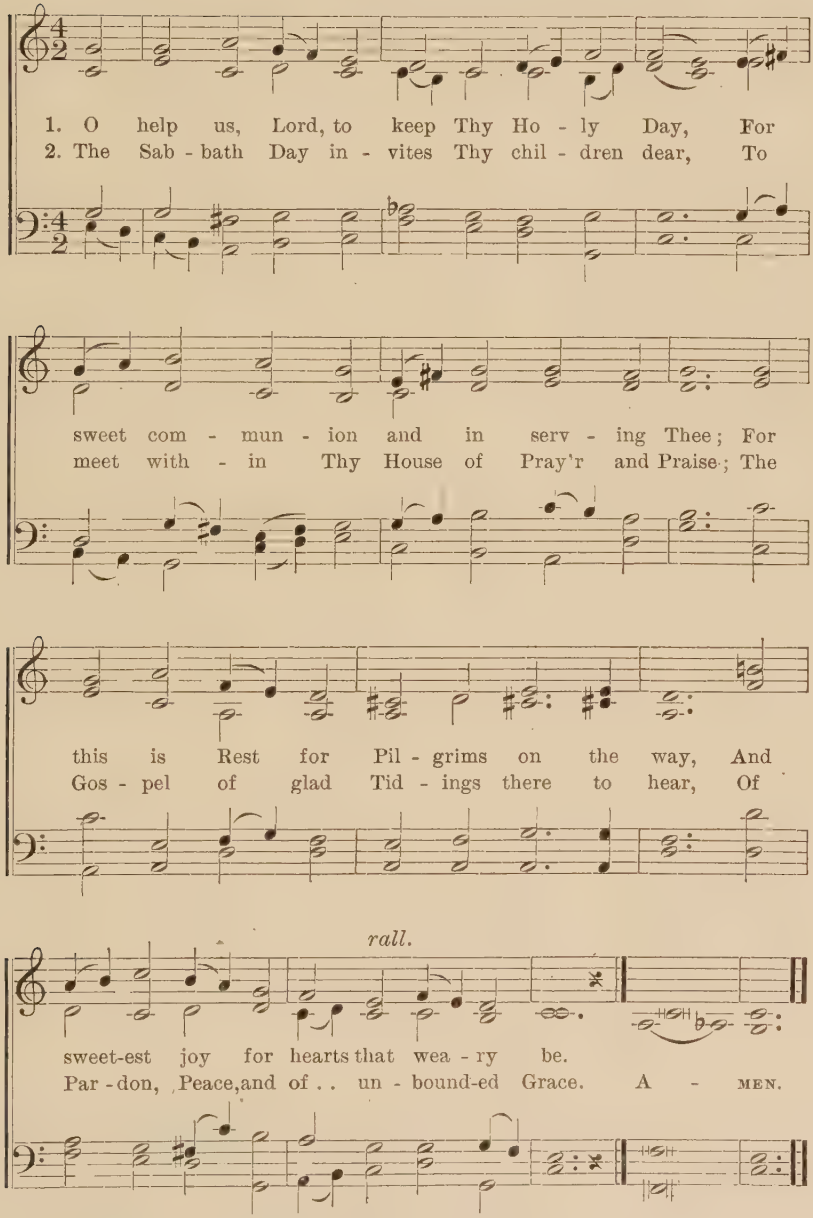
Winning Men to Christ. By Rev. Robert L. Selle, D. D. Pentecostal Publishing Co., Louisville, Ky. Frontispiece. Cloth. 112 pages. 50 cents.

Word of Authority (The). By J. F. Carson, D. D., LL. D. Westminster Press, Philadelphia. Cloth. 240 pages. $1.25 net.

Young People's Pilgrim's Progress: With Exposition. By Rev. S. J. Reid, D. D. Illustrated. Cloth. 199 pages. $1 net.

Chorale: "O Help Us, Lord."*

Words and music by PETER EDWARDS, Mus. Bac.


1. O help us, Lord, to keep Thy Ho - ly Day, For
2. The Sab - bath Day in - vites Thy chil - dren dear, To
sweet com - mun - ion and in serv - ing Thee; For
meet with - in Thy House of Pray'r and Praise; The
this is Rest for Pil - grims on the way, And
Gos - pel of glad Tid - ings there to hear, Of
rall.
sweet-est joy for hearts that wea - ry be.
Par - don, Peace, and of . . un - bound-ed Grace. A - MEN.

* From New Cantata: "The Commandments."

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THOUGHTS FOR THE QUIET HOUR.

AUGUST, 1914.

Saturday, 1st. *The spirit of man is the candle of the* LORD. *Prov. xx. 27.*

A life has committed itself to a great impoverishment, which does not defend for itself times of loneliness in which it can see itself.—*John A. Hutton.*

Sunday, 2nd. *It is enough for the disciple that he be as his master, and the servant as his lord. Matt. x. 25.*

"Oh, must I climb yon weary way
Uprising far as I can see?"
"'Tis the same path thy Lord did tread,
It must be trod by thee."
"Oh, must I bear this heavy cross
Onwards and up alway with me?"
"The Cross that waited for thy Lord
Is waiting now for thee."
"Should storm and darkness fill the air,
How can I still a traveler be?"
"The light that shone upon thy Lord
Is shining now for thee!"
"And should I faint and lose my strength,
Will any helper come to me?"
"Yea, strength was given to thy Lord,
And He will give it thee."
"And when the journey all is done,
What ending dost Thou promise me?"
"The heaven that opened to thy Lord
Will open then for thee."

—*Selected.*

Monday, 3rd. *Rejoice in the Lord. Phil. iv. 4.*

The real kill-joy is worry,—anxious, fretting, wearying care, that . . . . gnaws out the very heart of gladness. But nine-lived though it be, here is the death of it: "Rejoice in the Lord."—*Mark Guy Pearse.*

Tuesday, 4th. *He that overcometh . . . . shall be clothed in white raiment. Rev. iii. 5.*

The hidden issue of to-day shall be the visible garment of to-morrow. And that is the thought which it is well to cherish when we are alone with our besetting sins. Out of our hidden triumphs God is weaving the robe that is to deck us by and by.—*G. H. Morrison.*

Wednesday, 5th. *I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth. Rom. i. 15, 16.*

My brethren, we are not living far from Rome. Rome, pagan Rome, lies half buried under ecclesiastical Rome; and ecclesiastical Rome is in ruins, and modern Rome is rising on the ruins; but modern Rome is pagan Rome apart from the Cross. And New York to-day, and the city in which you live, and the villages by the seashore are all actuated by the same motives; . . . . the same forces are still dominant: self-gratification; mastery of other men; lust of possession.—*G. Campbell Morgan.*

Thursday, 6th. *The mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. John ii. 3-5.*

In asking for temporal blessings, true wisdom lies in putting the matter into the Lord's hand and leaving it there. He knows our sorrow, and if He sees it is good for us that the water should be turned into wine, He will do it: it is not for us to dictate: He sees what is best for us. When we ask for prosperity, perhaps the thing we need is trial. When we ask to be relieved of "a thorn in the flesh," He knows that what we need is an apprehension of the fact that His grace is sufficient for us. So we are put into His school and have to learn the lessons He would teach us.—*W. H. M. Hay Aitken.*

Friday, 7th. *The things which remain. Rev. iii. 2.*

God is shaking all things in heaven and earth, but the things that cannot be shaken remain. God remains; the Bible remains; Christ remains; the sin and need of the world remain; the Gospel, as God's provision for that need, remains. It is the purest of delusions to imagine that any one of these things is going to be left behind in the world's march of progress.—*James Orr.*

Saturday, 8th. *A bruised reed shall he not break, and the smoking flax shall he not quench. Isa. xlii. 3.*

The grandest march of victory is the march of bruised reeds repaired, and the sweetest light in the world at this moment is the light of restored lamps.—*H. Elvet Lewis.*

Sunday, 9th. *Heir of all things, by whom also [God] made the worlds; . . . . upholding all things by the word of his power. Heb. i. 2, 3.*

In these three pregnant phrases we have the history and philosophy of the universe. Whence came it all? It came by Jesus Christ the Son of God. Who upholds and manages it? Christ. For Whom is it all at the last? Christ. No wonder that he who sees Christ in the Bible can go out then and see Him everywhere he looks. God revealed in Christ in the Gospel becomes the key to God revealed in every wide realm of nature. He who has once seen Christ in the Scriptures as the world's Creator can then go out and see Him in every shining star and unfolding flower, and hear His voice in every babbling brook and in the music of every mellow-throated warbler that fills the forest with its song.—*James A. Francis.*

Monday, 10th. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. xxv. 40.*

Strong Christophers there are that daily stem,
With others' burdens, life's exhausting flood;
Who, serving well the human brotherhood,
Unknowing, bear the very Christ with them. —*Selected.*

Tuesday, 11th. *Fine flour unleavened. Lev. ii. 5.*

"Fine flour" is flour without a particle of grit or unevenness, with no husks. . . . . Let us search and see, that we may avoid the many discrepancies, and expel the grit of the little inconsistencies, which so mar the beauty and spoil the perfectness of our Christian lives.—*Frank White.*

Wednesday, 12th. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John xvii. 15.*

"There are some people so afraid of fresh air," laughed an old sea captain, "that they seem to think they can ventilate their rooms by opening their cupboard doors." And there are people who imagine that they can keep their lives fresh and healthful in very much the same way. They shut off all currents from the outside world. They shudder at its wickedness, they shrink from its clamor, they do not want to be disquieted by its demands, and so they selfishly shut themselves into their own interests and pursuits, and begin, all unconsciously, to grow pinched and narrow. . . . . The breath of the outdoor world may sting, but it is invigorating; rubbing against other people's angularities may be rasping, but it smooths down our own, and all the rush and hurry about us, however weary we may grow, is better than withdrawal and morbidness.—*Selected.*

Thursday, 13th. *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14.*

What is it that stands forth so perpetually as the symbol of Christ's life? Is it a throne from which a ruler utters his decrees? Is it a mountain top upon which some rapt seer sits, communing with himself and with the voices around him, and gathering great truth into his soul and delighting in it? No, not the throne, and not the mountain top. It is the *Cross.* The Cross—which stands for consecration, which stands for the Divine statement that a man does not live for himself, and that a man loses himself when he does live for himself—the Cross is the symbol of our religion, and the great sign and token of our faith.—*Phillips Brooks.*

Friday, 14th. *The victory that overcometh the world. 1 John v. 4.*

When the world comes between you and God as an obscuring screen, it has conquered you. When the world comes between you and God as a transparent medium, you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—*Alexander Maclaren.*

Saturday, 15th. *Our fathers . . . . drank of that spiritual Rock that followed them: and that Rock was Christ. . . . . These things happened unto them for ensamples: and they are written for our admonition. I Cor. x. 1, 4, 11.*

So I need never fear that the promise of yesterday will exhaust itself before to-morrow. God's covenant goes with us like the ever-fresh waters of the wilderness.—*J. H. Jowett.*

Sunday, 16th. *The hope of the gospel. Col. i. 23.*

You have seen G. F. Watts' symbolic picture of Hope: . . . . a woman with bowed head sitting over the world, playing upon a harp with one string. All the other strings are broken. I do not know what it means except this, that, when everything is gone, and the harp of life is left with only one string, and most people would throw it to the scrap heap, Hope plays upon it and gets music out of it. But I take leave to interpret its message to us . . . . in another way. There is no other hope for humanity save "the hope of the gospel." The other strings of the harp are broken, and some of them are not worth mending. The high-sounding expedients that men have invented for healing the world's woes and ridding it of its sin have broken down, they have not been equal to the strain put upon them. The one string left for us is . . . . "Jesus Christ and him crucified." . . . . Go on playing on the one string, for there is music in it that will charm the world ultimately away from all its foolish experiments, and we shall discover that there is no way of redemption save through the Cross of our Lord Jesus Christ and the living energy of His Spirit.—*Charles Brown.*

Monday, 17th. *More than conquerors, through him that loved us. Rom. viii. 37.*

Make the battle fresh and strong against thy lusts. Though thou art foiled again and again, never give over conflicting; for God hath said it and His word shall never fall to the ground: "Sin shall not have dominion over you."—*Thomas Hooker.*

Tuesday, 18th. *Until he find. Luke xv. 4.*

"O tender Shepherd, climbing rugged mountains
And wading waters deep,
How long would'st Thou be willing to go homeless
To find a straying sheep?"
"I count no time," the Shepherd gently answered,
"As thou dost count and bind
The days in weeks, the weeks in months;
My counting
Is just—*until I find.*" —*Selected.*

Wednesday, 19th. *The fruit of the Spirit. Gal. v. 22.*

"True to name." The florist thus catalogues certain varieties of seeds that can be trusted to produce the color and form specified. Such seeds are always at a premium. Of how many Christians can it be said, to-day, that they are "true to name," producing the love, the joy, the peace, the long-suffering, the gentleness, the goodness, the faith, the meekness, the self-control of the Bible catalogue? Such Christians are needed. Are we among them?—*J. R. Miller.*

Thursday, 20th. *A bruised reed shall he not break. Isa. xlii. 3.*

The most fragile thing in nature is the shivering reed by the river side. The Eastern shepherd, tending his flock by the streams where these reeds grow, appears to have used them for his rustic pipe. When one of them was bruised or broken, he never made the attempt to mend it. By inserting it among the others he would make his instrument discordant, and accordingly he threw it aside as worthless. Not so the Great Shepherd. When a human soul is bruised and mutilated by sin, He casts it not away. That bruised reed He will not break. He repairs it for its place in the heavenly instrument, and makes it once more to show forth His praise.—*J. R. Macduff.*

Friday, 21st. *Jesus taketh Peter, James, and John . . . . up into an high mountain apart, and was transfigured before them. . . . . Peter . . . . said, ... Lord, it is good for us to be here: . . . . let us make here three tabernacles. . . . . They came down from the mountain. Matt. xvii. 1, 2, 4, 9.*

It is *work* that keeps faith sweet and strong. And though we leave the Mount of Vision we do not leave the Lord. He is with us in the shop, the office and the place of toil. The only way to lose the Lord would be to refuse to leave the holy Mount. If Peter had stayed on the hill, he would have found himself alone.—*J. D. Jones.*

Saturday, 22nd. *We shall be satisfied with the goodness of thy house. Ps. lxv. 4.*

Want is written on every human heart down here; but There we shall be satisfied. You may hunt the world from one end to the other, and you will not find a man or a woman who is satisfied; but in heaven we shall want for nothing.—*D. L. Moody.*

Sunday, 23rd. *By faith Abraham . . . . went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles: . . . . for he looked for a city which hath foundations, whose builder and maker is God. Heb. xi. 8-10.*

Sometimes as you look down on a stream flowing in a certain direction, you see a ship making headway against it, not by the use of steam or oars, but because the wind is blowing in the contrary direction and filling the sails. So you can never account for a Christian's action by the currents which are omnipotent in the lives of others. His faith, like the sails of the boat, exposes his soul to influences which others do not feel. Faith is not careless of time, but more mindful of eternity. Faith does not underrate the power of man, but she magnifies Omnipotence. Faith does not forego the use of common sense, but she corrects its findings by the Divine revealings of things which the ordinary eye has not seen and the ordinary ear has not heard.—*F. B. Meyer.*

Monday, 24th. *As he thinketh in his heart, so is he. Prov. xxiii. 7.*

Truths we sincerely and heartily believe govern our whole life. Consequently, our beliefs are the real factors in our history.—*Selected.*

Tuesday, 25th. *The mystery of Christ. Col. iv. 3.*

Who can fully read all the meaning of God's beloved Son? There is always more to be read, more ground of mystery to be covered, more music of eternity to be heard and answered. Who can read the graving of the wounds, on the right hand and on the left, and on the feet, and on the temples, and in the side? Behold, this graving is done in blood, and every red stain hides some mystery of love.—*Joseph Parker.*

Wednesday, 26th. *The things which are not seen. 2 Cor. iv. 18.*

They call us 'mid the traffic of the street,—
They call in vain, because our ears are lent
To these poor babblements of praise that cheat
The soul of heaven's truth with earth's content.

Theirs is the power whereby low lives aspire
Unto the doing of a selfless deed,
Unto the slaying of a soft desire
In service of the high unworldly creed.

Theirs is the treasure that is ours to hold
Secure while all things else are turned to dust,
The priceless and imperishable gold,
Beyond the scathe of robber and of rust.

—*Selected.*

Thursday, 27th. *Of his fulness have all we received, and grace for grace. John i. 16.*

This is the secret of every victorious Christian life. Its very simplicity leads many to miss it. It describes not a life of struggle, but of dependence and satisfaction. The keynote is grace. It is not so much a giving as a taking, not so much a strenuous endeavor as a continual response to the all sufficient grace of Christ's indwelling presence. . . . . It is a great spiritual education to learn this simple secret of instant and constant dependence upon the all-sufficient grace of the Lord Jesus. It is "grace for grace," literally, "grace answering to grace,"—the bestowal of His gracious help in order to enable us to exercise the graces of Christian life and character.—*A. B. Simpson.*

Friday, 28th. *The* LORD *reigneth. Ps. xcvii. 1.*

What a resting place for the heart when all things are out of course here! When men are waxing worse and worse, when the ties which bind nations and societies together are so slender that they may be snapped asunder by a trifle, when the horizon above us is growing darker and darker, how sweet to know that the Lord is on His throne, and doeth all things well! . . . . The discouraged, downcast heart is quieted, and rests calmly upon God.—*Frederick Whitfield.*

Saturday, 29th. *It is impossible but that offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea,*

than that he should offend one of these little ones. Luke xvii. 1, 2.

If you put a stone in your neighbor's way you sin; but how if you leave one there?—*Selected.*

Sunday, 30th. *To be full and to be hungry, ... to abound and to suffer need. Phil. iv. 12.*

Such is the Christian life—ever changing. Who can tell what may come next? To-day it is fair, the next day there may be the thundering storm; to-day I may want for nothing, to-morrow I may be like Jacob, with nothing but a stone for my pillow, and the heavens for my curtains. But what a happy thought it is, that though we know not where the road winds, we know where it ends! It is the straightest way to heaven to go roundabout. Israel's forty years' wanderings were, after all, the nearest path to Canaan. We may have to go through trial and affliction: the pilgrimage may be a tiresome one, but it is safe: we cannot trace the river upon which we are sailing, but we know it ends in floods of bliss at last. We cannot track the roads, but we know that they all meet in the great metropolis of heaven, in the center of God's Universe.—*C. H. Spurgeon.*

Monday, 31st. *To every thing there is a season, and a time to every purpose under the heaven. Eccles. iii. 1.*

Real duties never interfere with each other.—*Charles G. Finney.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE BARREN FIG TREE AND THE DEFILED TEMPLE.

(August 9, Mark xi. 12-33.)

August 3. Mark xi. 12-26.
August 4. Luke xiii. 1-9.
August 5. Isa. v. 1-7.
August 6. John xv. 1-8.
August 7. 1 Cor. iii. 9-17.
August 8. 1 Pet. iv. 1-11.
August 9. Isa. v. 11-17.

We will take these incidents in the order in which they occurred, as they throw light on each other.

THE BARREN FIG TREE OF THE PARABLE (Luke xiii. 6-9). Tidings were brought to our Lord of a recent collision between Galileans, who were noted for their violent and passionate disposition, and their Roman conquerors, in which human and animal blood had been mingled on the marble floor of the Temple. It would seem that the sacrificers had been cut down in a summary act of vengeance, as they were in the act of slaying their victims. The two streams of blood flowed together. Doubtless the narrators hoped to elicit some expression of vehement opinion from the lips of Jesus, which might brand the tyrants, and satisfy the vindictive passions of His audience. But our Lord avoided the net laid so craftily to entrap Him; and said, first, that these massacred Galileans were not to be reckoned as especially sinful because this awful fate had befallen them; and secondly, that the whole nation was likely to suffer a similar fate, unless they would repent.

We have often heard men speak as though special accidents were special punishments; and that God's judgments in such an overthrow as that of Pompeii and Herculaneum clearly indicated the inhabitants of these cities to be sinners above all others. Certainly they were bad enough, as the paintings on the walls of their dwellings reveal; but they were not worse than the majority of their countrymen; and if judgment befell them because of their sin, it conveyed also warning to the whole of Italy that similar sins must entail similar penalty. In the case of the Roman Empire the judgment befell, not in volcanic *e*ruption, but in the *in*ruption of the barbarians—the Goths and Huns. So the judgment of Judæa befell in the overthrow of Jerusalem amid unparalleled horrors. The blood of the priests flowed with that

of their sacrifices, and the Temple courts reeked in blood. When God punishes special sins with special suffering look at your own life, and if there be in you traces of those sins, do not criticise others, but repent in dust and ashes, if so be that God may graciously avert the suffering which you have deserved.

This led our Lord to speak especially of the care which Divine Love had taken to guard against such a catastrophe as that which finally befell His people. Notice that whilst all the nations of the world are compared to vines, the Hebrew people were as a *fig tree* in a vineyard. There was a specialty about them which differentiated them from all the world beside. The owner expected much from the pains and care which had been expended (see Isa. v. 4). He was grievously disappointed when he found nothing to compensate him; and only at the earnest petition of the gardener did he consent to give it a further opportunity of justifying its existence.

There is a personal bearing in all this. Each of us has been created and redeemed for a special purpose. God Himself has planted us in the piece of soil which we occupy. Through all the years He has given us thought and care, mercies without stint, and opportunities without limit. His one purpose throughout has been to make us "fruitful in every good word and work." We are as conspicuous and outstanding to Him as the one fig tree among vines. To us He comes seeking a response. "Herein is my Father glorified, that ye bear much fruit." But if we fail in this we not only disappoint God, but we cause His gifts to miscarry. They are turned to cursing (see Heb. vi. 7, 8). In addition to all this, the unfruitful barren life, which refuses to realize the high purpose of its existence, occupies the place, and monopolizes the attention, which could be put to better uses. What option is there than that God should take back our advantages which have cost Him blood and tears, and expend them on others? Yes, and our undoing would come more quickly unless there was the pitying, pleading voice of the Mediator Who voices the Father's love (Hos. xi. 8; 2 Pet. iii. 15; Heb. xii. 25).

The Barren Fig Tree in Actual Fact (Mark xi. 12-29). Some time elapsed and our Lord endeavored to repeat this warning with even greater and stronger emphasis. It was in the last week of His earthly life that He dealt drastically with a barren fig tree, as though to recall and accentuate the lesson already given.

There are three kinds of fig trees in Palestine: the early fig, which ripens at the end of June; the summer fig, which ripens in August and is dried and made into cakes; the winter or unripe fig, which ripens only after the leaves have fallen, and in gentle winters hangs on the tree till the following spring.

It was in search of figs of the last sort that our Lord went to this tree. It grew at the roadside, as common property; and even though it was early in the year and other fig trees had scarcely begun to show greenness it was conspicuous for its young leaves. When He came to it, however, there was none of the winter crop, as might naturally have been expected. "It was the very type of profession without performance, of the hypocrisy which has only leaves and no fruit."

On the following morning, as they passed by, the fig tree was withered. Fault has been found with our Lord for causing this shriveling of the tree; but surely men who have no compunction in destroying animal life to supply them with food which is essential to existence, have no right to condemn our Lord because He took vegetable life to teach a lesson, which was needed for the enrichment and warning of the soul! Besides, He was only hastening a fate, which, sooner or later, must befall. If we are going to impute evil to Christ for this deed, then we must also arraign the whole procedure of the Almighty for having bound in indissoluble connection sin and punishment, failure in function with the scrap-heap of destiny.

The lesson of that barren tree cannot be forgotten. We recall 1 Cor. ix. 26, 27. But the further lesson our Lord drew from it is even more striking. When Peter called His attention to it, He did not enter upon a discourse on the sin of unfruitfulness, but bade His followers to have faith in God; or, as it might be rendered, to reckon on God's faithfulness. It was as though He thrust His hand into His bosom, drew forth the talisman by which the

miracle had been wrought, and placed it in the hands of His followers. He seemed to say: There is no limit to the possibilities of the soul, if only you can unlock the co-öperating power of God.

GOLDEN TEXT: *Matt. vii. 20.*

THE WICKED HUSBANDMEN.

(August 16, Matt. xxi. 33-46.)

August 10. Matt. xxi. 33-46.
August 11. 2 Chron. xxxvi. 11-21.
August 12. Acts vii. 51-60.
August 13. Psalm ii.
August 14. Isa. liii.
August 15. Matt. xi. 7-19.
August 16. Mark vi. 1-6.

Our Lord said: "Hear another parable"; but the Pharisees probably felt that they had already heard more than enough. They could not but see that He was tearing away the mask behind which they were hiding. He convicted them out of their own mouths; but His object was to arouse their consciences and turn them from their evil courses. He would fain startle them into repentance by revealing themselves to themselves, as the face is reflected in a mirror. He made them pronounce their own sentence (ver. 41).

THE VINEYARD. Isaiah's parable was doubtless in the mind not only of our Lord, but of His audience (Isa. v.). Israel had been railed off from the rest of humanity, as a vineyard or orchard from the waste lands surrounding it. God had, so to speak, bestowed on their religious training an immense amount of loving and holy care. Nothing that could make them the religious leaders of mankind had been spared. They had passed through the most elevating and ennobling training under the psalmist and prophet, under the law and the temple, under all the vicissitudes of national experiences—now the judge, then the king, and then the priest.

It is thus that God deals with us still. What is His electing grace, except His desire to give us every possible advantage, in order that we should bear fruit for His glory and the good of the world? All the temporal and spiritual advantages on which we pride ourselves are intended to promote the greater fruitfulness of the world, as a cultivated land supplies slips and plants for the reclamation of wild nature. The danger, however, is a very real one, of our settling down to the enjoyment of our advantages, with no understanding of the wider purposes of God.

THE HUSBANDMEN were the priests and leaders of the Hebrew people. They were the keepers of the vineyard. Their business was to cultivate it for God. Their position was entrusted to them for the sole purpose of fostering for the Almighty, and yielding to Him, all the faith and love and devotion of the Jewish nation.

When John the Baptist came demanding for God the repentance, faith and love of the people—the luscious fruits that God had a right to claim—they tried to hinder the nation from rendering their just dues to him, and to God through him. They refused to acknowledge John's mission. Their hatred no doubt was a predisposing cause of his murder, at the instance of Herodias. And John's fate was only one of a number of similar ones (Matt. xxiii. 37).

Finally the owner of the vineyard "sent unto them his son, saying, They will reverence my son." Three facts are implied here: that Jesus knew Himself to be the only begotten Son; that He was the Heir of all things, and stood, therefore, on an infinitely higher level than the other prophets, such as Moses, Elijah, or Isaiah; that the Jewish leaders knew that He was all this (ver. 38). This is not inconsistent with Acts iii. 17. There was probably a great distinction between the position of Caiaphas and other leaders, as contrasted with that of the rank and file, who were willing to be led as a flock of sheep. Probably these were wilfully ignorant. All around them were sufficient evidences of the true nature of Jesus, but their eyes were blinded with prejudice, and their soul was eager to remain unconvinced. Is that not also true of myriads? Deep down in their souls they have a haunting impression of the truth of Christianity, but they refuse to follow the promptings of their better nature, because of the revolution which such an admission would compel them to face.

A few days after this parable was spoken they took Jesus in the garden, cast Him forth from the vineyard, and by wicked hands crucified and slew Him. Forty years

afterwards, these husbandmen were miserably destroyed in the siege and capture of Jerusalem by the Roman general, Titus; and the vineyard, i.e., the religious leadership of the race, was handed over to others, —the apostles, prophets, and leaders of the Christian Church. (See Rom. xi. 25.)

The Figure of the Builders. Ps. cxviii. 22 should be referred to. It alludes to an incident recorded by tradition, that in the building of the Temple a stone was sent up from the quarry, the curious shape of which appeared to render it unsuitable for use in any part of the rising structure. It was, therefore, cast aside. Presently, however, the builders reached a point at which they needed a stone of just that size and shape. They bethought them of the neglected stone, sought it out, and discovered it to be exactly fitted to become the headstone of the corner. So the Lord Jesus was set at naught and cast aside in the spiritual structure of Judaism. The builders had no use for Him. If they had accepted and acknowledged Him, their system would have remained unto this day, a blessing to mankind.

So it is with our character. The one binding influence is Jesus Christ. He is the "chief corner stone, elect, precious." Let us see to it that we make Him the life of our life, the heart of our religion, the foundation of our hope. (See 1 Pet. ii. 4, etc.)

If men reject Christ they do not merely suffer negatively for the lack of Him. They incur a double penalty. Either they stumble on Him, or He falls on them (cf. Isa. viii. 14, 15; Dan. ii. 34, 35, 44, 45).

(1) If you refuse Christ you will be broken, i.e., your highest ideals will fade, your hopes will be falsified, your efforts will be in vain. Like the image of Nebuchadnezzar, the gold and silver will be hurled to the ground, because resting on a pedestal of clay. (2) There are spots in the mountains where masses of rock, dislodged by frost and thaw, have leapt to the plains, destroying the homes and lives of men. What a hopeless attempt it is to arrest an avalanche! But equally hopeless is it for those who have rejected Christ to face Eternity without irretrievable shame and loss!

Golden Text: *Matt. xxi. 42.*

THE WEDDING FEAST.

(August 23, Matt. xxii. 1-14.)

August 17. Matt. xxii. 1-14.
August 18. Isa. lv.
August 19. Hos. ii. 14-23.
August 20. Rev. xxii. 10-17.
August 21. Luke xiv. 7-14.
August 22. Col. i. 21-29.
August 23. Rev. xix. 4-10.

This parable, like the foregoing ones, was addressed to a great mixed crowd that was quick to appreciate the allusions to the Pharisees; but the appendix to the parable was intended as a warning to each individual in the crowd not to be content with criticising the Pharisees, but to seek that personal fitness for the future world which would bear the searching scrutiny of Omniscience.

From the days of the prophets a feast had been the familiar symbol of future blessedness (Isa. xxv. 6.). The specialty of this parable is that the feast was given by a king to celebrate the marriage of his son. May we not take it that, in this way, our Lord desires to teach the blessed union which might have subsisted between Himself and the Hebrew people? We may go a step further and say that the Son of God is willing to enter into close affinity, like that of wedlock, with each soul of man. This union is the especial theme of the Apostle in Rom. vii. 4; and more generally as touching the whole company of believers in Eph. v. 23, etc.

A most interesting illustration of the way in which Jesus wins the soul's love is given in Gen. xxiv. Our Lord has blessed mankind not only by His lofty moral teaching and by bringing life and immortality to light, but by revealing to us the way to that union with God which is the heart of true religion. All the doctrines of Scripture have this as their goal. Napoleon had an inkling of it when he said: "Jesus Christ has succeeded in making every human soul an appendage of His own."

The Eagerness of God's Desire for Our Blessed Union With Christ. If a host is really anxious to secure the presence of his guests he will show it in unmistakable ways. In the East, when a special desire of this kind is felt, it is manifested by the sending of a second batch of messengers. In a country where there are no clocks and no chronological standard, a second invita-

tion becomes almost essential. In the case of the Jews, John the Baptist had been this second messenger, the prophets having been the first.

It is hardly needful to show the counterpart of this in our own experience. God has not been content with one offer to us of His everlasting love. Line has followed upon line, call upon call, voice upon voice. "At sundry times and in divers manners" He has spoken to us,—now by the gentle lips of our mothers, then by some terrible heartbreak, and lastly by the pleadings of His Spirit. Deep down in the heart of every man, a bell rings, like the chime of the warning-signal swinging to and fro amid the waves.

The measure of God's earnestness is the measure of His anger when His overtures are repelled. Some of these invited guests treated them with simple neglect, and went about their respective business pursuits. The country folk went to their farms; the townspeople to their merchandise. With the rest, there was not only passive neglect, but active hostility. But it is noteworthy that the neglect that made light incurred precisely the same fate as the strong-handed violence.

Probably most souls perish because of this careless neglect of the pleading voice of God. For one that is definitely hostile, there are a score who simply neglect God's great salvation (Heb. ii. 1-4). This is a great and terrible crime. To be flippant, thoughtless, indifferent, when God beseeches you to be reconciled, is to manifest a callous hardness of heart, which, like a piece of waste land, is only suitable for burning refuse (Heb. vi. 7, 8).

The Necessity of Being Made Meet for the Inheritance of the Saints in Light. (See Col. i. 12.) It is the Eastern custom to provide the guests with dresses. The man in the parable refused the offered garment. He had been just picked off the open street. Perhaps he was one of "the good" and thought that, while the provided dress was certainly needed by the poor and dirty tramps beside him, it was quite superfluous for him to alter, or hide, his own raiment; or he may have been one of "the bad," and felt no need of preparation for the king's presence. His coarse and sordid mind, intent only on getting a good meal, and absolutely destitute of respect or sympathy, was opaque to all sense of incongruity in appearing on such an occasion in his ragged or work-a-day clothes.

Does not this man represent many in these days, who want the delights, the rest, the safety of Heaven, but have no thought of the prime necessity of character as the prerequisite of its bliss? Too many are thinking that they will do as they are, that somehow they will scrape through, and that God will wink at some irregularities in their behavior and garb, so long as they present themselves for His acceptance. But let such remember that it is not enough to formally accept the invitation, not enough to associate with those who obey Him, not enough to enter the presence-chamber as a would-be guest —there must be affinity, sympathy, love; the love and hatred for the same things; and a loving reverence for the Bridegroom, Christ. All this is provided for us in our exalted Saviour (Col. i. 14; ii. 10). Let us not make light of Christ (Heb. iii. 12, 13).

The king's progress round the table is arrested by this incongruous intruder. A sudden arrest is put on the general merriment. Every guest turns to see the cause of the ominous change in the expression of the king's face. There stands the culprit, all his boasting and pride gone out of him, longing to sink through the floor from that searching gaze, and unable to answer that penetrating question. He has nothing to say. But oh, the horror of that darkness, the insupportable misery of that rejection! To have rejected the Beloved Son, Whose smile makes Heaven—here is misery indeed!

Golden Text: *Luke xiii. 34.*

A DAY OF QUESTIONS.

(August 30, Matt. xxii. 15-22.)

August 24. Matt. xxii. 15-22.
August 25. Rom. xiii. 1-7.
August 26. Deut. x. 12-21.
August 27. John vii. 25-36.
August 28. Matt. xxii. 34-45.
August 29. John xv. 12-21.
August 30. 1 Pet. ii. 13-25.

As Passion week advanced, the attacks made on Jesus by His foes became more virulent. Their policy was to entangle Him by crafty questions, and lead Him to

commit Himself, so as to forfeit the loyalty of the crowd, or incur the suspicion and hatred of their Roman masters. The *first* question, though prompted by the Pharisees, seems to have been led by the extreme nationalist party, which desired the restoration of the Herodian dynasty. The *second* question involved the great doctrine of the resurrection of the body, which the Sadducees denied. The *third* question was as to the respective value of the commandments. In each of these conflicts, our Lord showed His wonderful dialectical skill. No swordsman ever wielded his weapon with more exquisite dexterity or precision than our Lord evinced in this duel of words. And when at the close, He turned from the defensive to the aggressive, and propounded His question, He was left Master on the field (ver. 41-46).

The Crafty Question. As the avowed purpose of the Pharisee party was to "entangle him in his talk" (ver. 15) they were careful not to be too prominent lest their purpose should stand revealed, and Jesus should be put on His guard. They therefore sent some of their more obscure disciples along with the Herodians, and their naïve and simple inquiry did not suggest the plot that lay beneath. It was their hope that our Lord's answer would be casual and superficial and that He should stir up popular clamor on the one side, or the grave action of the authorities on the other

The question was cleverly conceived. Judas Maccabæus and his brethren lived in the undying memory and gratitude of all Jewish patriots. The fires they had kindled had hardly died out, and the hot embers told how fiercely they had burnt. Because the publicans collected the revenues of the conquerors they were held in universal contempt and classed with the profligate. However obsequiously the rabbis and aristocracy bore themselves before the Roman government, they hated everything that savored of Cæsarism and probably abetted any revolutionary movement that seemed likely to undermine and break the cursed yoke. How absurd it was for them to state, as they did to our Lord on one occasion (John viii. 33), that they had never been in servitude, when the ensigns of Rome showed on all public buildings! The Romans, on their part, were well aware of this national animosity, and were quick to stamp out any attempt at revolt (Luke xiii. 1).

It seemed, therefore, as though our Lord were caught on the horns of a dilemma. If He said that it was right to give tribute to Rome, a great national resentment would repudiate Him; but if, on the other hand, He said that the payment of taxes was illegitimate, Pilate must necessarily interfere, and within a few hours Jesus must be under arrest.

In one form or other, this question is always arising. Where do the just claims of God end, and those of Cæsar begin? Are there not times when we are absolved from obvious duties to man because of the preponderating claims of God; or when we may claim exemption from the ordinary rules of religion and morality, because of the overmastering claims of human obligation? There is but one answer to all this and it is given here. Obedience to God includes obedience to all lesser and rightful claims. Whatever is right and just and legitimate in Cæsar's demands is included in our duty to God. Christ, Who is the image of God, bids us render to Cæsar the things which are rightfully and obviously *his*.

The Things of Cæsar. A special coinage had been set up, from which the image of the Emperor was omitted, in order to meet the prejudice of the Jews and the apparent infringement of the second commandment. In this case, however, a coin was produced which had drifted into circulation, through the soldiers or civilians of the Roman occupation, and bore the image of Cæsar Tiberius on the one side and his inscription on the other. Clearly that coin represented the officials by whom Cæsar's empire was administered, together with all the charges of administration. The Jews profited by all this expenditure, which was involved and which was represented by that coin, and it was only fair that they should bear the necessary taxation for its upkeep. It was reasonable and obvious that Cæsar should receive the things that were rightly and legitimately his. If our persons and property are secured to us by

the magistracy, the police, and similar charges in the home department, and by the army and navy against foreign incursion, of course we must pay our share of expenditure.

But the Lord's words go further. The things of Cæsar include the time and strength for which we receive our daily wage, the brains of the professional man, for which he charges in his fees, and the dues of all who have claims, according to those words of the Apostle in Rom. xiii. 1-8. Nothing should be accounted too trivial for our attention, if it is included in the rightful demands of another, because Christ indorses the claim and says, *Render it.* It was in this spirit that Paul reminded the slaves of the great patrician nobles that in serving their masters and mistresses they were serving the Lord Christ (Col. iii. 22-25).

The Things of God. What are they? Surely all that bears the stamp and impression of God. Let us enumerate some of the vast contents of this clear inference from Christ's words. The nature of man was made in the image of God—it bears His image and superscription. Render Him yourself in loyal devotion. The dear arrangement of the home; the field of nature; your life, your health, your time, your opportunity of getting or doing good, your Bible, the Church, the growing knowledge of the world, the delights of music, art, poetry, literature, the character and example of good men—all these are the current coin of life. They bear the image and superscription of the Creator. Receive them from God, and render back your homage, love, faith and devotion. Whatever is good, bears God's mark on it—give it back.

Golden Text: *Matt. xxii. 21.*

THE GREAT COMMANDMENTS.

(September 6, Mark xii. 28-44.)

August 31. Mark xii. 28-34.
September 1. Deut. vi. 1-9.
September 2. 1 John iii. 13-24.
September 3. Luke vi. 27-36.
September 4. Mark xii. 35-44.
September 5. Jas. i. 19-27.
September 6. Luke vii. 36-47.

The Herodians and Sadducees were answered with unerring accuracy, but the Pharisees made one further attempt to entrap this wonderful Teacher, Who, though never trained in their schools, was more than their match. A scribe was selected to propound the question, which probably had been prepared with a large amount of ingenuity.

The Jewish teachers insisted that their own rules and regulations were of equal importance with the law of Moses. Even the prescriptions of the rabbis respecting the tassels on their scarves were "great" commandments. In order to put Jesus into the most difficult position possible, this man asked our Lord to specify the one commandment which in His judgment was preëminent over all the others. In giving His answer it seemed almost impossible for Him to avoid discrediting at the same time the other nine commandments of the Decalogue, and the ceremonial observance which the Jewish teachers had superadded.

Our Lord's Answer. He realized in a moment how much was involved in the inquiry. A similar question had been put to Him a few days before, by the young ruler (Matt. xix. 16, etc.). But He replied here with greater fullness than on that occasion. With sure hand, He turned first to the Book of Deuteronomy (vi. 4, 5) and then to Leviticus (xix. 18). (Cf. Rom. xiii. 8-10.)

"If a man say, I love God, and hateth his brother, he is a liar;" and therefore to make it quite impossible for us to fall into misconception as to our duty we have this further commandment: "That he who loveth God love his brother also" (1 John iv. 20, 21). The Pharisee was accustomed to present himself with his burnt offerings and sacrifices, his fastings twice a week, his tithe of mint, cummin, and anise, and thought that these were proof of his true religion. But our Lord was constantly insisting that he might do all this and not be really good. True goodness, in Christ's holy judgment, demanded a love which included man as well as God (Luke x. 30-37).

There are two suggestions here: (1) Sin is not simply a violation of the law in its outward precepts, but consists in failure to love God and man. If any fail of this perfect love of all the heart, and soul, and mind, and strength, they are

shown to be offenders against "the whole law" (Jas. ii. 10). Who amongst us dares to profess that he loves God and man with all the powers of his nature? Surely no thoughtful person would dare affirm such a thing. But if our heart condemns us, and chokes our utterance of such a boast, we are shown to be in need of the Divine forgiveness, which is based on the blood of Christ. Only Jesus Christ, of all of woman born, could say that He had loved God and man with such a love. Nay, He passed all bounds when by His death He proved that He loved us more than He loved Himself.

(2) It is a great comfort that there are four departments, or spheres, in which we can show our love. The *heart* stands for our emotions; the *soul* for our individuality; the *mind* for the intellectual and reasoning faculties; whilst the *strength* is the energy of our life. We often experience periods of languor in our emotional life. Our feelings defy our control. Through depression, or weakness, or overfatigue, the flame burns low, and its heat is diminished. Let us not despair, nor be too hard on ourselves. We can still love with our *soul* or *strength*. In other words, we can *do* things for His name's sake, and the whole drift and force of our life may be kept steadfastly on His side. Emotions wax and wane, rise and fall, but we are not they. Live in your will and choice. Say, with the prophet: "The desire of our soul is . . . . to the remembrance of thee" (Isa. xxvi. 8). And at times when our love for our King seems to be at ebb tide, what a comfort it is that He takes our service to the least of His own, as the expression of love to Himself (Matt. xxv. 40)!

The scribe immediately recognized the rightness of our Lord's reply. Though his party had made him their tool, he was clearly a good man, with enlightened perceptions. His affirmation in ver. 33, reminds us of Ps. xl. 6 and Heb. x. 6. But our Lord reminded him that though near the Kingdom, he was not in it (cf. Mark x. 21).

Our Lord as Questioner. We may surely take it that our Lord proposed this question, not with the intention of adding to the discomfiture of His enemies, but to awaken them to His true nature and dignity. He might have added many prophetic utterances, which declared the Deity of the Messiah, such as Mic. v. 2; Mal. iii. 1. But He selected one which combined David's Son and David's Lord in one Divine-human person.

"What is your opinion," asked Jesus, of a group of Pharisees, that were watching His every word, "as to the lineage of the Messiah?" "He must be the Son of David," was the instant reply. "How then," answered Jesus, "does David, in Ps. cx.—which you justly apply to the Messiah—when speaking under the power of the Spirit of inspiration, address Him as Lord?" (Notice here that Jesus describes the Psalmist as being definitely inspired, and cf. 2 Sam. xxiii. 1; Acts ii. 29-34; 2 Pet. i. 21.)

If the Pharisees had answered truly, they would have said: "By human descent He is David's Son, but as the Son of God, He is exalted far above David, as Lord" (cf. Rom. i. 3, 4). But the Pharisees would not answer. They had thrown away their last opportunity; and our Lord uttered the most terrible denunciations that ever passed His lips. It was the wrath of the Lamb (cf. Matt. xxiii.).

The Widow's Gift. Our Lord sat down to rest after the multiplied excitements and the long strain of the preceding hours. A continuous stream of persons passed Him, going up to the treasury to cast in their gifts. Among others, a poor widow came with two of the smallest copper coins. Her act touched the heart of Jesus! How wonderful this blending of wrath and tenderness! To the Pharisees He showed Himself froward, but to this poor woman, how gracious and tender! (Cf. Ps. xviii. 25, 26.) How quickly He would have sought out and rejoiced over the least trace of repentance and faith in the hearts of His opposers! He placed the widow's brass farthings in the scales against the munificent but ostentatious gifts of the rich, and said that they weighed the heavier. She gave her all in the abandonment of her love; and in the greatness of her faith, she knew that God would provide. God estimates gifts by what is left!

Golden Text: *Luke x. 27.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

John viii. 31 to 36.

There appeared recently in one of our religious magazines the story of an Anglo-Indian giving a Y. M. C. A. field missionary $100,000, saying: "Now understand me. I am no churchman, and do not pretend to be. Then why did I give the money to help along your work? Because that work means money to me. Before you came to India with your missions and clubhouses, life for a business man was not worth living. Now all is changed. I can go away for weeks, knowing that my employees will behave themselves and protect my interests; whereas, before, my clerks stole from me, my foreman lied to me, my workmen fought and quarreled. Every employer of labor in India will tell you the same story."

Do you know of any class of people that has done more for civil or religious liberty than the Christian missionary?

* * * * *

The botanist tells us that for years there has been growing wild in Texas a little plant that seemed a useless object on the face of the prairie. Recently a scientist discovered that if it were placed in a vessel and distilled, a very strong but plastic wax was obtained. This is now the basis of the operations of a company which cultivates over one million acres of the plant, and the product of which, called candalilla wax, is made up into the records which produce the sounds in our homes on the phonograph.

What a human analogy of the liberating power of the Holy Spirit working upon the hearts of mankind!

* * * * *

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free."

The most potent proofs and the strongest tests of our own personal freedom are found in the self-sacrifices we make to free others.

Luke xxiv. 13 to 35.

He who can plan pleasures for others that reflect credit upon Christ, has conquered the fine art of sociability.

What you laugh at tells plainer than words what you are.

Remember the saying of an old writer: "Those that seldom take lawful pleasures will take unlawful, and by lacing themselves too hard grow awry on one side."

* * * * *

"Athletics," says Robert E. Speer, "are intended to beat meanness out of the boy, to create a spirit of rigid discipline in his life, to knit his body into tight compactness and fit it for stern and testing use, to develop in him a hard manliness, to root weak and shirking impulses out of him, and to drill all brave and danger-welcoming impulses into habits of hard work and the will to accept any task, however nauseous, and do it with a whole soul."

* * * * *

"Tell me the secret of your charm," said a young girl to a woman of eighty, who was the center of attraction wherever she went. "Teach me to fascinate people as you do." "My child," said the woman, "remember just this: in the alphabet of charm there is no such letter as I; it is all you."

* * * * *

The following rules were drawn up by one who was a "social success":

1. I will not be provoking, if I know it.
2. I will not be provoked, if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.
3. I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.
4. I will not insist on my way because it is my way. If the other fellow's is about as good, I'll take it.
5. I will say what I think, and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

6. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.

John xiii. 1 to 17.

A minister, calling on an old negress, found her bending over the washtub, scrubbing with all her might. "Aunt Dinah," said he, "don't you get very tired doing that hard work?" "Oh, yes, Massa," she replied, "I hasn't got much strength. But I ask the Lord, and He gives me the *spirit o' washin'.*" It is the spirit of service, after all, that creates its value, and a Christ-given spirit never troubles about sizes, values, weights or measures.

* * * * *

When Julia Ward Howe wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice, he replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." Mrs. Howe pasted this letter into her album with this comment: "When last heard from our Maker had not reached this altitude."

* * * * *

"Aunt Mary was very kind to stay with you this afternoon," said a mother to her little convalescent girl, whom she had left in the care of her aunt for a few hours. "I hope you were not fretful when she was trying so hard to amuse you." "She wasn't," said the little one; "she just wanted to 'muse herself reading a book to me when I wanted to play puzzles." If all so-called Christian service were sifted of selfishness, how much would remain?

* * * * *

"Be something in this living age, and prove
your right to be
A light upon some darkened page, a pilot
on some sea.
Find out the place where you may stand
beneath some burden low:
Take up the task with willing hand; be
something, somewhere, *now!*"

Isaiah lxv. 17 to 25.

War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another. —*Duke of Wellington to Lord Shaftesbury.*

I confess without shame that I am tired and sick of the war. Its glory is all moonshine. It is only those who have neither heard a shot nor heard the shrieks and groans of the wounded, who cry aloud for more blood, more vengeance, more desolation. War is hell.—*General Sherman.*

It has been my misfortune to be engaged in more battles than any other American general, but there was never a time during my command when I would not have chosen some settlement by reason rather than the sword.—*U. S. Grant.*

* * * * *

We are spending 70 per cent of our national revenue for armaments, pensions and interest on war debts, and have only one third for Congress, the judicial and executive departments, coast-guard, light-houses, quarantine, customs, post-offices, census, waterways, forestry, consular and diplomatic service and all other constructive work of the national government.

* * * * *

From 1789 to 1909 20,000,000 men fell in arms on the world's battlefields, or died on the march, or in camp, or in military prisons—a man every three minutes, night and day, for 120 years.

And all this within the last century, and a fifth of the Christian era, by people professing belief in the One Who said: "Blessed are the peacemakers."

* * * * *

Someone aptly illustrates the difficulties Peace is undergoing at the present time, by drawing a nest built of swords, guns, and parts of cannon, fresh from the manufacturers, labeled, "Extensive War Preparations." In the nest there are shots, bullets and cannon balls, and upon them sits a dove named Peace, who, bewildered, is saying: "Goodness me! and they expect me to hatch out a brood from these."

Matthew xxi. 22.

All—Think of God putting at our disposal His all-sufficient power!

Things—of Heaven first,
Let this be our plea,
For God alone knows
What's best for you or me.

Whatsoever—the great all-inclusive word, and yet representing the greatest diversity.

Ye—even ye, with your nothingness,

wants and sins, can hold the Almighty to His promises.

Shall—A little word, but O how expressive of God's great willingness!

Ask—remembering that the most beautiful language "is the most simple and the most intelligible."

In—adoration, confession, thanksgiving, submission and—possibly—in view of some restitution that must be made.

Prayer—The most glorious privilege, the most wonderful experience to mankind given.

Believing—that what is best is sure to come. He alone knows whether that for which you ask is good for you or not.

Ye—Gifts in great abundance, among God's treasures, bearing your own address, are waiting "to be called for."

Shall—Positive praying to a positive God always brings positive results.

Receive—that for which your soul has been asking all the time, though you knew it not, and called it something else.

* * * * *

Pray! for earth has many a need.
Pray! for prayer is vital deed.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Saviour finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.

—*Amos R. Wells.*

BIBLE NOTES FOR DAILY DEVOTIONS.

AUGUST 1914.

Saturday, 1st. Genesis xiii. 11 to 13.

We can fancy the two standing on the barren hills by Beth-el, from one of which, as travelers tell us, there is precisely the view which Lot saw. He lifted up his greedy eyes, and there, at his feet, lay that strange Jordan valley with its almost tropical richness, its dark lines of foliage telling of abundant water, the palm trees of Jericho perhaps, and the glittering cities. Up there among the hills there was little to tempt—rocks and scanty herbage. . . . . What need for hesitation? True, the men of the plain were "wicked, and sinners before the LORD exceedingly." . . . . But Lot evidently never thought about that. He knew it, though, and ought to have thought about it. It was his sin that he was guided in his choice only by considerations of temporal advantage. Put his action into words, and it says: "Grass for my sheep is more to me than fellowship with God, and a good conscience." . . . . We have seldom the choice put before us so dramatically and sharply; but it is as really presented to each. . . . . If our religion does not make us put the world beneath our feet, and count all things but loss that we may win Christ, we had better ask ourselves whether our religion is any better than Lot's.—*Alexander Maclaren.*

The valley of the Jordan reminds [Lot] of the valley of the Nile,—"as thou comest unto Zoar." Did the Nile overflow its banks and carry far and wide in its welcomed waters the precious possibilities of harvest? Very likely in the distant landscape he saw a similar overflowing. For it has been, I think, reasonably supposed that the present Dead Sea before the destruction of Sodom was a fresh-water lake; that during the rainy season it flooded the plain on which the cities stood, and that on the subsidence of the water the whole plain was sown, just as Egypt was and is. . . . . There fell Lot's choice. There he tented as far as the city of Sodom. . . . . It was a very paradise for cattle. They need not wander from that plain. . . . . Those fields are like the fields of a garden—"even as the garden of the LORD." Marvelous fertility! Lot has made an excellent choice—*for his cattle!*—*G. W. Coster.*

One would have fancied that an offer so generous as that of Abram would have transformed the heart of any man. But no! Lot does not seem to have been touched by it. He chose the rich land. It was nothing to him that the inhabitants were "sinners before the LORD exceedingly"; but in the end it mattered much. The result of his choice was the degrada-

tion of his family, the ruin of his happiness, so that he was left at last a bereaved old man.—*F. W. Robertson.*

A great estate, but bad neighbors! Material glory, but moral shame! Noble landscapes, but mean men! But Lot did just what men are doing to-day.—*Joseph Parker.*

Every day I am tempted by the plain of Jordan. It is rich and fair. Every day God holds up before me the heights of Hebron. The soil is poorer there, the work is harder. But God is there and calls me. Ah, let who will choose Sodom and Gomorrah! My choice, this day and all days—God grant it!—shall be the hills.—*Amos R. Wells.*

Sunday, 2nd. Genesis xiii. 14 to 18.

Ver. 14-17. The self-indulgent choice of Lot stands in contrast to the self-renouncing choice of Abram; but no sooner had Abram withdrawn from him than a new revelation from Jehovah a thousandfold repaid his self-denial. He was bidden to look to every point of the compass, and see in all the land before him his future inheritance. All that he had thus given up was given back to him, and far more, as a permanent endowment; and he was bidden to walk through its length and breadth as a formal act of appropriation, thus taking possession of his heritage (cf. Josh. i. 3).—*A. T. Pierson.*

Lot had "lifted up his eyes" (ver. 10), and with remarkable force and significant emphasis God says to Abram, "Lift up now *thine* eyes." How different the action is in each case! Abram's prospect was not only wider, but infinitely more glorious, because of the word of God behind it.—*W. H. Griffith Thomas.*

It is likely that up to this time [Abram] had viewed Lot as his heir. The first promise—"I will make thee a great nation"—may have been regarded as consistent with this. But now Lot was gone; and at this very time the blank was filled by the direct promise of "seed as the dust of the earth."—*H. G. Tomkins.*

In the renewed form, the promise embraces two more particulars, viz., perpetuity, "for ever"; and the increase of his posterity to an innumerable multitude, "as the dust of the earth." Both stretch far beyond the bounds of earth and nature to the heavenly Canaan, and comprehend the spiritual posterity of Abram, his children by faith.—*C. G. Barth.*

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said, "I will show thee the land." At Bethel, "This is the land." Here, "I will give thee all the land, and children innumerable as the grains of sand." And we shall find even these eclipsed. It is thus that God allures us to saintliness. Not giving anything till we have dared to act—that He may test us. Not giving everything at first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw His last star?—*F. B. Meyer.*

Monday, 3rd. Genesis xiv. 1 to 4.

When Lot made choice of the well-watered plain, it does not seem to have occurred to him that it would be a likely place to excite the envy of kings and men of war. Like his mother, and ours, he saw that the sight was "pleasant to the eyes," and for that reason he put forth his hand and took all he could get. He soon found, however, that there are other people in the world besides himself, and that he could not keep the prize a secret. He would not leave it for Abram's enjoyment, and now we shall see if he can keep it for his own.—*Joseph Parker.*

Amraphel, the king of Shinar, the country whereof Babylon was the capital, is plainly, in the entire narrative, secondary and subordinate to Chedorlaomer, king of Elam. The conquered monarchs "serve" Chedorlaomer (ver. 4), not Amraphel; Chedorlaomer leads both expeditions, the other kings are "with him" (ver. 5, 17), as subordinate allies or, more probably, as tributaries. This is an inversion of the usual position occupied by Babylonia toward Elam. . . . . Recently, however, traces have been found of an Elamitic conquest of Babylon, and also of an Elamitic dynasty there at an early date, which show that there were times when the more eastern of the two countries, which lay side by side upon the Lower Tigris, had the greater power, and exercised dominion over the more western.—*George Rawlinson.*

In striking correspondence to, and explanation of, this consecutive narrative, the inscriptions disclose great expeditions of Kudur-Mabuk and Arioch, with conquests in Syria, whereby the former attained the title "lord of Martu," i.e., god of the west; and Rawlinson, Sayce and Lenormant all bring the date singularly close to the time of Abraham.—*S. C. Bartlett.*

On the bricks now preserved in our own British Museum the very names we read in this chapter can be traced, in the slightly altered form which is always given to a name when pronounced by different races. Chedorlaomer is the Hebrew transliteration of Kudur Lagamar; Lagamar was the name of one of the Chaldean deities, and the whole name means Lagamar's son, evidently a name of dignity adopted by the king of Elam. Elam comprehended the broad and rich plains to the east of the lower course of the Tigris, together with the mountain range . . . . that bounds

them. Elam . . . . at this time . . . . evidently exercised some kind of supremacy not only over [Assyria and Babylonia], but as far west as the valley of the Jordan. . . . . That valley was the main route for trading caravans and for military expeditions between the Euphrates and Egypt. Whoever held that valley might prove a most formidable annoyance and indeed an absolute interruption to commercial or political relations between Egypt and Elam, or the eastern powers. . . . . A rebellion, therefore, of these chiefs occupying the vale of Siddim was sufficiently important to bring the king of Elam from his distant capital, attaching to his army as he came his tributaries: Amraphel, king of Shinar or northern Chaldea; Arioch, king of a district on the east of the Euphrates, and finally Tidal, or rather Tur-gal, i.e., the great chief, who ruled over the nations or tribes to the north of Babylonia.—*Marcus Dods.*

Tuesday, 4th. Genesis xiv. 5 to 12.

Susa, the capital of Elam, lies almost on the same parallel as "the vale of Siddim," but between them lie many hundred miles of impracticable desert. Chedorlaomer and his army followed, therefore, much the same route as Terah in his emigration, first going northwest up the Euphrates and then crossing it probably at Carchemish, or above it, and coming southward towards Canaan. But the country to the east of the Jordan and the Dead Sea was occupied by warlike and marauding tribes who would have liked nothing better than to swoop down on a rich booty-laden Eastern army. With the sagacity of an old soldier, therefore, Chedorlaomer makes it his first business to sweep this rough ground, and so cripple the tribes in his passage southwards that when he swept round the lower end of the Dead Sea and up the Jordan valley he should have nothing to fear, at least on his right flank.

The tribe that first felt his sword was that of the "Rephaim," or giants. Their stronghold was Ashteroth Karnaim, or Ashteroth of the two horns, a town dedicated to the goddess Astarte, whose symbol was the crescent or two-horned moon. "The Zuzims" and "the Emims," "a people great, and many, and tall," as we read in Deuteronomy, next fell before the invading host. "The Horites," i.e., cave-dwellers or troglodytes, would scarcely hold Chedorlaomer long, though from their hilly fastnesses they might do him some damage. Passing through their mountains he came upon the great road between the Dead Sea and the Elanitic Gulf, but he crossed this road and still held westward till he reached the edge of what is roughly known as the Desert of Sinai. Here, says the narrative, they returned, that is, this was their furthest point south and west, and here they turned and made for "the vale of Siddim," smiting "the Amalekites and . . . . the Amorites" on their route. . . . .

As they dropped down through the practicable passes into "the vale of Siddim," their grand object became apparent, and the kings of the five allied towns, probably warned by the hill tribes weeks before, drew out to meet them. But it is not easy to check an army in full career, and the wells of bitumen, which those who knew the ground might have turned to good purpose against the foreigners, actually hindered the home troops and became a trap to them. The rout was complete. No second stand or rally was attempted. The towns were sacked, the fields swept, and so swift were the movements of the invaders that although Abram was barely twenty miles off, and no doubt started for the rescue of Lot the hour he got the news, he did not overtake the army, laden as it was with spoil and retarded by prisoners and wounded, until they had reached the sources of the Jordan.—*Marcus Dods.*

Ver. 10. The Dead Sea was afterwards called Lacus Asphaltites, or Sea of Asphalt. —*Bishop E. Harold Browne.*

Ver. 12. [Lot] would have been safe if he had stopped up among the hills. The shadowy Eastern kings who swooped down on the plain would never have ventured up there. But when we choose the world for our portion, we lay ourselves open to the full weight of all the blows which change and fortune can inflict, and come voluntarily down from an impregnable fastness to the undefended open.—*Alexander Maclaren.*

Wednesday, 5th. Genesis xiv. 13 to 16.

Ver. 13. This is the first appearance of the name ["Hebrew"] in Scripture. As we all know, it has become that of the nation, but a Jew did not call himself a "Hebrew" except in intercourse with foreigners. As in many other cases, the national name used by other nations was not that by which the people called themselves. Here, obviously, it is not a national name, for the very good reason that there was no nation then. It is a personal epithet, or, in plain English, a nickname, and it means, probably, as the ancient Greek translation of Genesis gives it, neither more nor less than "the man from the other side," the man that had come across the water.—*Alexander Maclaren.*

Ver. 14, 15. Abram . . . . did not sit in his tent and say: "He left me for his own pleasure, and now he must take the consequences of his selfishness." . . . . If Abram had said this there would have been a good deal of excuse for him. It would have been most human. We at all

events could not have complained with any consistency, for this is exactly what we said when our friend offended us; but, to be sure, we are Christians, and Abram was only a "Hebrew": and Hebrews are mean, greedy, crafty, villainous! I find we must beware, though, lest the Jew beat us in noble behavior! He can be great! He can forgive vile injuries! How much greater should he be who has seen Christ slain and has named himself after the name of the Son of God!—*Joseph Parker.*

Here we have the first conspicuous result of Lot's pitching his tent "toward Sodom": he is taken captive by heathen rulers. The world he courts captures him and carries him away as a prey, and his deliverance has to come through the very believer who had separated from him, and who had broken with the world and its seductive snares, in order to maintain his walk with God in faith and consistency.—*A. T. Pierson.*

Well-conceived and brilliantly executed as this campaign had been, the experienced warrior had failed to take account of the most formidable opponent he would have to reckon with. Those that escaped from the slaughter at Sodom took to the hills, and either knowing they would find shelter with Abram, or more probably blindly running on, found themselves at nightfall within sight of the encampment at Hebron. There is no delay on Abram's part; he hastily calls out his men, each snatching his bow, his sword, and his spear, and slinging over his shoulders a few days' provision. The neighboring Amorite chiefs —Aner, Mamre, and Eschol—join them, probably with a troop each, and before many hours are lost they are down the passes and in hot pursuit. Not, however, till they had traversed a hundred and twenty miles or more do they overtake the Eastern army. But at Dan, at the very springs of the Jordan, they find them, and making a night attack throw them into utter confusion and pursue them as far as Hobah, a village near Damascus, that retains to this day the same name.—*Marcus Dods.*

Ver. 16. As they journeyed back, uncle and nephew, we . . . . wonder what were Lot's thoughts. There is no record of any expression or even feeling of gratitude, and the fact that he deliberately went back to Sodom is another illustration of the essential shallowness and worldliness of his mind in contrast to the magnanimity and genuine spirituality of Abram.—*W. H. Griffith Thomas.*

Thursday, 6th. Genesis xiv. 18 to 20. (Cf. Ps. cx. 4; Heb. v.-vii.)

This solitary figure of the king thus standing between God and Abram is very striking, and shows that true religion was still possible and actual outside the Abramic relation to God.—*W. H. Griffith Thomas.*

This is the first time that the word "priest" occurs in the Bible, and it is in connection with the worship of an ancient people, perhaps not related by blood to the chosen race. . . . . The patriarchs seem to have had no other priesthood than that of the head of the family; but here we find Melchizedek designated as a priest and as performing many priestly acts.—*Bishop E. Harold Browne.*

The evidence that his priesthood was acknowledged to be of a higher order lies in two facts: first, in the bestowal of the Divine blessing upon Abram by his lips; and next, in the offering of Abram's tithe to God through his hands.—*J. Oswald Dykes.*

Observe the manner in which Melchizedek introduces God to the thoughts of Abram. . . . . This was effectually preparing him for the king of Sodom. A man who was "blessed" of God did not need to take aught from the enemy; and if "the possessor of heaven and earth" filled his vision, "the goods" of Sodom could have but little attraction.—*C. H. Mackintosh.*

Oh, beautiful beyond most other scenes is this "priest" standing in the cloud, as if he had come up from eternity and was rather a voice than a man. And beautiful to think that his "bread and wine" had been brought from some high sacramental board, mayhap from the upper sanctuary where is the Lamb slain from eternity. I would not question this messenger. He is "king" and "priest," perhaps he is but a shadow projected by One unseen! Leave the mystery. . . . . By-and-by you will come to another Priest Who will give you bread and wine and tell you the meaning of the symbols; by-and-by you will hear Him called Melchizedek, and pronounced to be a Priest forever. To other priests we have given tenths, to this Priest we must give all. Melchizedek is a mystery; Christ is a great light. Melchizedek appeared but for a moment; Christ abideth forever. Melchizedek showed himself to one man; Christ fills the world with His presence.—*Joseph Parker.*

As Melchizedek stands thus on the page of history, so our Lord in reality. As the one has no recorded pedigree, and holds an office beginning and ending in his own person, so our Lord, though born of a woman, stands separate from sinners and quite out of the ordinary line of generations, and exercises an office which He received hereditarily from none, and which He could commit to no successor. As the one stands apparently disconnected from all before and after him, so the Other, in

point of fact, did thus suddenly emerge from eternity, a problem to all who saw Him; owning the authority of earthly parents, yet claiming an antiquity greater than Abram's; appearing suddenly to the captivity led captive, with His hands full of gifts, and His lips dropping words of blessing.—*Marcus Dods.*

This reference to tithing is exceedingly interesting. . . . . If the principle of tithing was thus previous to the Mosaic economy there seems no reason to deny its essential fitness to-day in the economy of grace; the tenth being regarded as God's absolute right before any question arises about free-will offerings and other spontaneous gifts of the redeemed and grateful life.—*W. H. Griffith Thomas.*

Friday, 7th. Genesis xiv. 17, 21 to 24.

After Melchizedek what could the king of Sodom do for Abram? The sight of some men transfigures us. We feel after being with them that we can never be mean again. Abram had seen Melchizedek, and the king of Sodom dwindled into a common man. Abram had eaten the holy sacrament, and after that all gifts were poor. Where the city was bad, the probability is that the king was bad too. Abram separated himself from the unclean thing. "Ye cannot drink the cup of the Lord and the cup of devils." "Ye cannot serve God and mammon." "The friendship of the world is enmity with God." Can a man rise from prayer to do evil? Can a man go from the Lord's Table, and do the devil's work? The Church should never put itself under obligation to bad men. The people of God should build their own churches, support their own ministers, maintain the whole scale of their operations, without touching the tainted gold of Sodom, or the ill-gotten booty of Gomorrah.—*Joseph Parker.*

[Abram] puts his refusal in the form adopted by the man whose mind is made up beyond revisal. He has "vowed" it. He had anticipated such offers and had considered their bearing on his relations to God and man; and taking advantage of the unembarrassed season in which the offer was as yet only a possibility he had resolved that when it was actually made he would refuse it, no matter what advantages it seemed to offer. So should we in our better seasons and when we know we are viewing things healthily, conscientiously, and righteously, determine what our conduct is to be, and if possible so commit ourselves to it that when the right frame is passed we cannot draw back from the right conduct.—*Marcus Dods.*

Such a trial meets believers yet; the rulers of the darkness of this world, successfully opposed in one form, meet us in another. The hour of victory is the chosen time. . . . . If the king of Shinar be slain or put to flight, the king of Sodom is at hand, seeking the man of faith. And without God's grace it would be natural enough for the man who had opposed Babylon to make a league with Sodom. Many have been thus ensnared; but men of faith in the hour of temptation are met by other help. Thank God there is a "priest of the most high God" Who is also King of righteousness and peace, Who in times of danger draws nigh to the elect, and by His gifts of "bread and wine," foretastes of the good things of Salem, leads them to refuse "from a thread . . . . to a shoe latchet" from Sodom's wicked rulers.—*Andrew Jukes.*

Saturday, 8th. Genesis xv. 1 to 6. (Cf. Rom. iv.; Jas. ii. 23.)

Abram is back at Mamre. How natural that fear and depression should seize him: the reaction from high excitement; the dread that from the swarming East vengeance would come for his success in that night surprise; the thought that if it did, he was a wandering stranger in a strange land and could not count on allies! . . . . To this mood of mind the Divine vision is addressed. "Fear not: . . . . I am thy shield"—whatever force comes against thee, "and thine exceeding great reward,"—perhaps in reference to his refusal to take anything from the spoil.—*Alexander Maclaren.*

Of the nine Divine manifestations made to Abram during his life, this is the fifth. . . . . Different terms are used regarding these manifestations. Sometimes it is said, "The LORD appeared unto him"; here for the first time in the course of God's revelation occurs that expression which afterwards became normal: "The word of the LORD came unto Abram." Throughout the subsequent history this word of the Lord continues to come, often at long intervals, but always meeting the occasion and needs of His people and joining itself on to what had already been declared, until at last "the Word became flesh, and dwelt among us," giving thus to all men assurance of the nearness and profound sympathy of their God.—*Marcus Dods.*

This is the first occurrence of the Divine "Fear not," which is afterwards found so often as God's message to His weary and tried servants. Either "Fear not," or its equivalent "Be not afraid," occurs some eighty-four times in Holy Scripture.—*W. H. Griffith Thomas.*

Ver. 5. It is interesting to notice the patience and kindness of the Lord in the way He sought now to encourage Abram. . . . . It is always a good thing to get people to look toward heaven. . . . . There is always a bright outlook heavenward, however dark it may be on the earth. . . . . Heaven is a

place of hope. God is there, glory and home are there. We should train ourselves to look up and not down. The heart follows the eyes.—*J. R. Miller.*

Ver. 6. For the first time is that sacred emotion recorded which forms the center of religion; which confides in things promised but unseen; which conquers every doubt by reliance and resignation; which discovers, through the mists of the present, the sunshine of the future; and which recognizes in the discordant strife of the world the traces of the Eternal Mind that leads it to an unceasing harmony.—*M. M. Kalisch.*

Sunday, 9th. Genesis xv. 7 to 11.

In response to Abram's faith God entered into solemn covenant with him, assuring him of the certainty, while revealing still more of the meaning, of the Divine promises concerning him and his seed. In this section "covenant" is the key-word. . . . .

The covenant was introduced by the solemn announcement of the Divine Name, "I am Jehovah." This was the bed-rock of all: God's unchanging and unchangeable presence and character.—*W. H. Griffith Thomas.*

God had had a plan for Abram's life from the beginning. When He called him from his old heathen home, He had all his future in His thought. He intended then to give Canaan to his seed. God has a plan for every life. . . . . Those who, like Abram, listen to His call and leave all to follow Him, at last receive the inheritance of eternal life.—*J. R. Miller.*

Abram did not require a sign in order to believe, but after and on account of believing. It was not faithlessness, but a desire for confirmation. . . . . His attitude might well be summed up and illustrated by the words, "Lord, I believe; help thou mine unbelief" (Mark ix. 24).—*W. H. Griffith Thomas.*

Ver. 9. In these words lay the unprecedented feature of this ceremony. Here it is not Abram or any human party, but God Himself, Who by this solemn formality binds Himself to the contract. The transaction assumes the shape of a concession on the part of the high celestial Covenanter, in order that the man may "know," as he has petitioned to know, that the word of the Eternal may be absolutely trusted.—*J. Oswald Dykes.*

It was not as an isolated person, nor for his own private interests alone that Abram was thus dealt with by God. It was as a medium of universal blessing that he was taken into covenant with God. The kindness of God which he experienced was merely an intimation of the kindness all men would experience. The laying aside of unapproachable dignity and entrance into covenant with a man was the proclamation of His readiness to be helpful to all and to bring Himself within reach of all.—*Marcus Dods.*

Every animal allowed or commanded to be sacrificed under the Mosaic law, is to be found in this list. God was now giving to Abram an epitome of that law and its sacrifices, which He intended more fully to reveal to Moses; the essence of which consisted in its *sacrifices,* which typified "the Lamb of God, which taketh away the sin of the world."—*Adam Clarke.*

Monday, 10th. Genesis xv. 12 to 16.

How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt!—*Adam Clarke.*

The four hundred years is plainly mentioned as a round sum; it was afterward more precisely and historically defined as 430 (Ex. xii. 40, 41). From the juxtaposition of the "four hundred years" and "the fourth generation," in the words to Abram, the one must be understood as nearly equivalent to the other, and the period must consequently be regarded as that of the actual residence of the children of Israel in Egypt, from the descent of Jacob—not . . . . from the time of Abraham. For the shortest genealogies exhibit four generations between that period and the Exodus. Looking at the genealogical table of Levi (Ex. vi. 16 sq.), 120 years might not unfairly be taken as an average lifetime or generation; so that three of these complete, and a part of the fourth, would easily make 430.—*Patrick Fairbairn.*

The death of Abram is predicted in one of those remarkable phrases which seem to prove that the Hebrews were not unacquainted with the doctrine of immortality. Here the return of the soul to the eternal abode of the fathers is, with some distinctness, separated from the interment of the body: that both cannot be identical is evident; for while Abram was entombed in Canaan, all his forefathers died and were buried in Mesopotamia; and the reunion of the spirits is in some passages expressed still more clearly by the term being "gathered to the fathers" after the fact of the death itself had been stated, and with a separate allusion to the act of sepulture (xxv. 8, 9; xlix. 29, 33; Num. xx. 24, 26; xxxi. 2).—*M. M. Kalisch.*

"The Amorites," the most powerful people in Canaan, are here put for the Canaanites in general. Their state of moral corruption is abundantly manifest in the early chapters of Genesis; and in the Divine foreknowledge it was seen that they would add sin to sin, and so at length be

destroyed by the Divine vengeance. Still "the long-suffering of God waited" for them, giving time for repentance.—*Joseph Cook.*

Tuesday, 11th. Gen. xv. 17 to 21.

Ver. 17. It was customary in ancient times thus to ratify a covenant in blood. The parties passed between such parts of a slain victim as though to invoke on themselves a like doom if they failed to keep their covenant obligations.—*A. T. Pierson.*

For the first time the glory of the Lord (the Shechinah) appears in a symbol similar to that which was afterward seen by Moses in the burning bush, by the Israelites during their passage through the wilderness in the pillar of cloud and of fire, and in the tabernacle in the cloud above the mercy-seat. As at a later period, it was hid by the bush and by the cloud, so here it appears enveloped in a furnace (of the kind more common in the East, shaped like a cylinder, at the upper opening of which fire, enveloped by smoke, bursts forth).—*J. H. Kurtz.*

What Moses was to witness as a burning but unconsumed bush, and the tribes as a pillar of cloud enwrapping fire, appeared now to Abram as a furnace with red flame at the heart of it, but sending up into the night a dense and lurid column of smoke. In the thick darkness this strange apparition glided along the narrow lane which divided the portions of the sacrifice; and thus, before the eyes of His human friend and ally, it pleased Jehovah in His condescension to bind Himself forever, as a man does, to the promises of His grace.—*J. Oswald Dykes.*

The symbol of the Divine presence passed between the pieces. No mention is made of Abram's doing so. Why this one-sided covenant? Because God's gracious dealings with men are one-sided. He seeks no oaths from us; He does not exchange blessings for our gifts. His covenant is the free result of His unmotived love, and is ratified by a solemn sacrifice, which we do not offer. We have nothing to do but to take what He gives.—*Alexander Maclaren.*

Ver. 18-21. "Sihor" and "the river of Egypt" are the same. And it appears from Jer. ii. 18 that Sihor was the Nile. The Hebrew name, "Sihor," signifies "black"; it is an apt epithet of the Nile, bringing down, with its flood, from Abyssinia, a rich, black, loamy sand, which fertilizes the lower Egypt.—*William Hales.*

That entire domain . . . . was given by covenant to Abram and his seed for an everlasting possession. We, his spiritual seed, will in due time make good our title to it all; "for the inheritance is ours and the redemption is ours."—*E. P. Humphrey.*

Wednesday, 12th. Genesis xvi. 1 to 6. (Cf. Prov. xxx. 21-23.)

Hagar probably came into Abram's family during his sojourn in Egypt, and may have been one of the "maidservants" presented by Pharaoh to the patriarch. Her name "Hagar," *flight,* or *a fugitive,* was one that accrued to her in process of time from the leading event in her history here recorded. Her descendants were called "Hagarites" or "Hagarenes" (1 Chron. v. 10), rendered by the Greek *strangers.* From her, by Ishmael, the Saracens and Arabs were descended, and the word "Hegira," applied to the flight of Mohammed from Mecca to Medina, comes from the same root.—*George Bush.*

Out of this want of faith came grief, grief of [Sarai's] own making, but not wholly limited to herself. Want of faith always brings grief. It leads to meddlesomeness, and suspicion, and jealousy; and jealousy is a precipice over which men topple into the pit.—*Joseph Parker.*

The expedient devised by Sarai was according to a custom still prevalent in the East. Laws concerning marriage had not been so expressly given to the patriarchs as they afterwards were. Yet the compliance of Abram with Sarai's suggestion may be considered as a proof of the imperfection of his faith; and it is justly observed that this departure from the primeval principle of monogamy by Abram has been an example followed by his descendants in the line of Ishmael, and has proved, morally and physically, a curse to their race.—*Bishop E. Harold Browne.*

Sarai is betrayed by the eagerness of her spirit first into a culpable expedient; then into unkindness and undutifulness toward her lord; then into irreverence and impiety toward God; and finally, by an easy transition, into barbarity toward the hapless handmaid whom her own scheme had brought into a condition that claimed her utmost compassion and kindness. . . . . A thousand volumes written against polygamy would not lead to a clearer, fuller conviction of the evils of that practice than the story under review.—*George Bush.*

The father of mankind sinned by hearkening to his wife, and now the father of the faithful follows his example. How necessary for those who stand in the nearest relations, to take heed of being snares, instead of helps, to one another!—*Fuller.*

Thursday, 13th. Genesis xvi. 7 to 12. (Cf. xxv. 17, 18; Job xxxix. 5, 8.)

Ver. 7. The sixteenth chapter of Genesis introduces to us One Who, there and in many other places of the Bible, is preëminently entitled *"The angel of the* LORD." The unique grandeur of this Personage is distinctly marked in every instance in the

Sacred Text. . . . . He stands everywhere alone and unapproachable. . . . . Who can this be but the Son of God, the Word of the Father?—*P. G. Medd.*

Ver. 8, 9. It will be noticed that the quasi-marriage is not for an instant acknowledged. Sarai is still Hagar's "mistress."—*W. H. Griffith Thomas.*

The angel did not say, "Fight it out, and let the strong one win." He advised *submission,* and this is the first instance in which such advice is given in the Scriptures. It is a great Christian law, we know, but it is early to find it in Genesis! "Submit yourselves one to another for the Lord's sake," is a lesson which reads well in church; but Hagar heard it not under a Gothic roof, half-chanted by surpliced priest, but "by a fountain of water in the wilderness . . . . in the way to Shur"—she the only hearer, the angel the priest of God!—*Joseph Parker.*

Ver. 11. "Ishmael" signifies "God hears." The first of the seven persons whose names are announced before their birth. The others were Isaac, Solomon, Josiah, Cyrus, John and Jesus.—*C. G. Barth.*

Ver. 12. In the original *a wild ass-man;* meaning as wild as a wild ass. . . . . Ishmael lived by prey and rapine in the wilderness; and his posterity have all along infested Arabia and the neighboring countries with their robberies and incursions. They lived in a state of continual war with the rest of the world; and are both robbers by land and pirates by sea.—*Bishop Thomas Newton.*

Many potentates among the Abyssinians, Persians, Egyptians and Turks have endeavored to subjugate the wandering or wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. . . . . From the beginning to the present day, they have maintained their independency; and God preserves them as a lasting monument of His providential care, and an incontestable argument of *the truth of Divine Revelation.* Had the Pentateuch no other argument to evince its Divine origin, the account of Ishmael and the prophecy concerning his descendants, collated with their history and manner of life during a period of nearly four thousand years, is an absolutely demonstrable argument.—*Adam Clarke.*

Friday, 14th. Genesis xvi. 13 to 16.

"Thou art a God that seeth." Not like those blind Egyptian idols that stare with stony gaze across the desert: having eyes, though they see not. It was a new thought to the untutored slave-girl; it is familiar enough to us. And yet we might find new depths of meaning in life and duty, if every moment were spent in the habitual realization of these words. Let us look after Him that seeth us. Let us often stay the whir of life's shuttles to say softly to ourselves: "God is here; God is near; God sees—He will provide; He will defend; He will avenge."—*F. B. Meyer.*

This Jehovah, Whom she knew as her master's friend, was, as she now confessed, a "God of vision"; One Who could see, and could be seen. Not only had He seen her, a lonely fugitive by the desert well, far from the tents of men, but He permitted Himself to be seen of her in grace. Not only could He foresee the birth that was to be, with all its hidden issues in the long hereafter, but He could reveal to mortals what only the immortals know. Impressed by this discovery of God—to her an unknown God till now—she conferred upon Jehovah a new name. "Thou art," said she, "the God of seeing," with the double sense underlying the words. For she said, "Here have I also seen, even after seeing Him!"—*J. Oswald Dykes.*

The words, "Thou God seest me," so often used as if they were a warning to the sinner, were first employed by Hagar as an expression of her gratitude for the appearance of God to her "by the fountain in the way to Shur." They are not, therefore, expressive of alarm, but rather of delight; and every true believer can appropriate them in that sense. For the Lord is as near to those who love Him now as He was then to Hagar; and if we could only remember that, we should be delivered from despondency and encouraged to stand fast before all our spiritual adversaries.—*William M. Taylor.*

Hagar left her house in overwhelming distress; she went back to her sufferings with a new hope. Sarai mocked as before, but Hagar heard the angel's voice. The words of the angel became a kind of refrain in the melancholy music of her outer life, "I will multiply thy seed exceedingly; the Lord hath heard thy affliction." . . . . We, too, might have refrains, ... the recurrence of which would refine and ennoble all coarse and cruel words. Thus: "Fear thou not, for I am with thee"; "I will never leave thee nor forsake thee"; "No weapon that is formed against thee shall prosper"; "Weeping may endure for a night, but joy cometh in the morning." Ten thousand such promises are to be found in in the Holy Word. Choose your own; take the one that fits your woe best, and if you be in Christ fear not to use it when the bitter wind blows fiercely.—*Joseph Parker.*

In this unpretending chapter we have laid bare to us the origin of one of the most striking facts in the history of religion: namely, that from the one person of Abram have sprung Christianity and that religion which has been and still is its most formidable rival and enemy, Mohammedanism. To Ishmael, the son of Abram,

the Arab tribes are proud to trace their pedigree. Through him they claim Abram as their father, and affirm that they are his truest representatives, the sons of his firstborn. In Mohammed, the Arabian, they see the fulfilment of the blessing of Abram, and they have succeeded in persuading a large part of the world to believe along with them. Little did Sarai think when she persuaded Abram to take Hagar that she was originating a rivalry which has run with keenest animosity through all ages and which oceans of blood have not quenched.—*Marcus Dods.*

Saturday, 15th. Genesis xvii. 1, 2.

Thirteen long years passed slowly on after the return of Hagar to Abram's camp. The child Ishmael was born, and grew up in the patriarch's house—the acknowledged heir of the camp, and yet showing symptoms of the wild-ass nature of which the angel had spoken. Not a little perplexed must Abram have been with those strange manifestations; and yet the heart of the old man warmed to the lad, and clung to him, often asking that Ishmael might live before God.

And throughout that long period there was no fresh appearance, no new announcement. Never since God had spoken to him in Charran had there been so long a pause. And it must have been a terrible ordeal, driving him back on the promise which had been given, and searching his heart to ascertain if the cause lay within himself.—*F. B. Meyer.*

Abram was seventy-five years old when he left Haran. He was ninety-nine when God appeared to him, as recorded in this chapter. There had been three Divine communications in these twenty-five years. . . . . We are apt to think of Abraham's life as being crowded with supernatural revelations. . . . . Revelations were really but thinly sown in Abraham's life. For something over thirteen years he had been left to walk by faith, and, no doubt, had felt the pressure of things seen silently pushing the unseen out of his life.—*Alexander Maclaren.*

"I am the Almighty God." The aspect of the Divine nature, made prominent in each revelation of Himself, stands in close connection with the circumstances or mental state of the recipient. . . . . In the present case the stress is laid on God's omnipotence, which points to doubts whispering in Abram's heart by reason of God's delay in fulfilling His word, and of his own advancing years and failing strength.—*Alexander Maclaren.*

This fresh appearance of God brought with it a new message, ... "I am the Almighty God." This was a new title of God (Heb., *El Shaddai*). . . . . New knowledge always carries new responsibilities and we are not surprised to note the definite claim, "Walk before me, and be thou perfect." God called upon His servant to live and move in the Divine presence, and to be sincere, genuine and true-hearted. Is this a hint that Abram was settling down, satisfied with Ishmael, and no longer anxious about the special seed promised by God? Something of this seems to have been the case, or we should have hardly had this very definite call.—*W. H. Griffith Thomas.*

What is the true force and significance of this word, "Be thou perfect"? A comparison of the various passages where it occurs establishes its meaning beyond a doubt, and compels us to think into it the conception of "whole-heartedness." It denotes the entire surrender of the being. . . . . This quality of whole-hearted devotion has ever been dear to God. It was this that He considered in Job, and loved in David. It is in favor of this that His eyes run to and fro to show Himself strong. It is for this that He pleads with Abram; and it was because He met with it to so large an extent in his character and obedience that He entered into eternal convenant bond with him and his.—*F. B. Meyer.*

Sunday, 16th. Genesis xvii. 3 to 8. (Cf. Rom. iv. 13-25; Gal. iii. 16-29.)

Ver. 3. Abram's posture here is the beautiful expression of entire prostration, in the presence of God, in the sense of utter weakness and nothingness. It is when man is in the dust that God can talk to him in grace.—*C. H. Mackintosh.*

Ver. 4. These words are evidently intended, by their emphatic reference to God Himself, "as for me," as a reminder to Abram that, whatever he had forgotten, God had not been unmindful of His solemn promises. . . . . Not even the . . . . birth of Ishmael can alter God's purposes or change His mind concerning Abram.—*W. H. Griffith Thomas.*

Ver. 5, 6. What a trial of Abram's faith it was to bid him take a name which would sound in men's ears liker irony than promise! He, close on a hundred years old, with but one child, who was known not to be the heir, to be called the father of many! How often Canaanites and his own household would smile as they used it! . . . . How often Abram himself would be tempted to think his new name a farce rather than a sign! But he took it humbly from God, and he wore it, whether it brought ridicule from others or assurance in his own heart.—*Alexander Maclaren.*

Probably as the name of Abraham has become one of the best known names on

earth, so to himself did it quickly acquire a preciousness as God's voice abiding with him, God's promise renewed to him through every man that addressed him, until at length the child of promise lying on his knees took up its first syllable and called him "Abba."—*Marcus Dods.*

Ver. 7, 8. Here lay the heart and kernel of the whole. It is the heart of all the deepest experiences of the saints, from that day to this. It is the "blessing" which wraps up within it every other Divine benefit, and makes our earthly boons to be blessings indeed. That God did bind Himself to act as God—their God—toward this man and his posterity; to bless them; to make them channels of blessing for mankind; to be all and do all for their advantage that a friendly, propitious God can do or be for His fallen human children—here was the magnificent and quite inexhaustible treasure of this amazing treaty.—*J. Oswald Dykes.*

The Gospel is, in reality, older than the law. When Jehovah entered into a covenant with Abraham to bless all nations in his seed, that promise looked forward to Christ.—*Joseph P. Thompson.*

To this hour there is for none of us any standing more secure or blessed. That covenant with Abraham is in essence the new covenant of our peace, which has been sealed by the blood of Abraham's seed.—*J. Oswald Dykes.*

Monday, 17th. Genesis xvii. 9 to 14, 23 to 27. (Cf. Deut. x. 16; Jer. iv. 4; Rom. ii. 24-29; Gal. v. 2-6; vi. 15; Phil. iii. 3; Col. ii. 11; iii. 11.)

The ordinance of circumcision, already known widely in the East, is given a special meaning and deep sacredness. The truths connected with it seem to include at least four ideas: designation, as belonging to God; separation unto Him; purity in Him; possession by Him.—*W. H. Griffith Thomas.*

The covenant of circumcision, which was made with Abraham after the birth of Ishmael, and the change which took place in his name, brought out with a quite new force the truths which he had been gradually apprehending before. That covenant, like the covenant with Noah, was one not of bargain, but of blessing. It was an assurance that he who entered into it was called, chosen, set apart by God. He had not taken up the position himself; his business was simply to acknowledge that it was his, and to act as if it were. But, unlike the former covenant, man was to make the sign; the sign was a perpetual indication to him that he must give up his own natural inclinations if he would be a true man according to God's call and purpose. It taught Abraham a truth about himself which the rainbow could not teach him. Yet he only acquired this wisdom through an ordinance which concerned every member of his household, and all who were to come after him, as much as it concerned him.—*F. D. Maurice.*

For Abraham and Israel alone circumcision was *divinely commanded,* and established as a *covenant-sign.* And because God actually did enjoin it, it here appears a sacred institution, which was destined to endure until the Lord should establish a higher covenant-sign, and, in place of the circumcision of the flesh, should divinely appoint that of the heart.—*C. G. Barth.*

Circumcision taught that what is born of the flesh can only be flesh. It suggested that it is by the painful renunciation of fleshly desire and natural self-confidence man must be surrendered to God's service as His fit instrument for gracious ends. It was like a symbol carved upon the very flesh of Abraham, to tell him that his entire being, even in its merely animal basis of physical desires and physical powers, was claimed for the service of that God Who had called him to be His friend.—*J. Oswald Dykes.*

What was true of the covenant in former days, must be true now—that children are included for parents' sake, even in infancy; that faith, not yet intelligently existing, is presupposed, and that godly training will be blessed. . . . . It is well for believers to ask, inasmuch as they are by faith children of Abraham, and the promise is to them and to their seed, *what it is* which the Abrahamic covenant perpetuates and assures to modern believers, and what privileges accrue in consequence to their seed.—*A. T. Pierson.*

Tuesday, 18th. Genesis xvii. 15 to 22. (Cf. Matt. vii. 9-11.)

Ver. 15. This, as it were, is a symbol and an earnest of the new thing which the Lord is to bring forth. For "the name indicates the character." It is the *motto* for the new path of life opening before them.—*J. H. Kurtz.*

Ver. 16. Up to this moment everything had been couched in general terms as to "seed," but without special reference to Sarah. God's promises become more definite and detailed as time goes on and need arises.—*W. H. Griffith Thomas.*

Ver. 17. The word ["laughed"] may be rendered marveled or rejoiced, and our Lord probably referred to this in John viii. 56, "and was glad" (cf. Luke i. 47). The name Isaac means "he laughs."—*A. T. Pierson.*

Ver. 18-21. How natural was this appeal on behalf of Ishmael! The boy had won his way to his father's heart, and it would have been surprising from the natural and human standpoint if Abraham had not

desired Ishmael to be his heir. And yet, notwithstanding the naturalness of the appeal, there lies at the root of it a desire to have "some substitute for God's promises." It is as though anything else would really do as well. God knows better than His servant, and we have His answer at once.—*W. H. Griffith Thomas.*

Abraham's passionate cry was . . . . like a straw laid across the course of an express train, in so far as its power to modify the gracious purpose of God already declared was concerned. And would it not be a miserable thing if we could deflect the solemn, loving march of the Divine Providence by these hot, foolish, purblind wishes of ours, that see only the nearer end of things, and have no notion of where their further end may go, of what it may be?—*Alexander Maclaren.*

Temporal blessings were assured to Ishmael, in answer to Abraham's earnest prayer; but the covenant was *established* with Isaac. He is emphatically called the *child of the promise* and Ishmael the *child of the flesh* by the Apostle Paul, who carries out the contrast in a very remarkable passage (Gal. iv. 21-31). Ishmael's share in the temporal promise was confirmed by his circumcision; and the rite is still observed by the Arabs and other Semitic races.—*Philip Smith.*

Moses hath given us the names of these "twelve princes" (xxv. 13-16), by which we are to understand, not that they were so many distinct sovereign princes, but heads of clans or tribes.—*Bishop Thomas Newton.*

Wednesday, 19th. Genesis xviii. 1 to 8. (Cf. Heb. xiii. 2; Prov. viii. 22-31.)

The Arab tents are either round, resting in the middle on poles, eight or ten feet high; or oblong, resting on seven to nine poles, of which three are higher than the others—the middle one the highest. The covering is a thick black material, made of goat's or camel's hair: this, tightly stretched, will keep out any rain or dew. The tents have two or three divisions—for the cattle, the men and the women: the outside compartment for the more tender of the cattle; the next for the men, and the third, inner one, *Kubba*—in Arabic *Alkobba* (alcove)—is for the women. . . . . Thus lived Abraham, Isaac and Jacob in the land of Canaan.—*Otto von Gerlach.*

Three travelers came one day to Abraham's tent door. They were strangers. . . . . Yet he treated them with warm-hearted hospitality. That was the custom of the East. Kindness was always shown to the stranger. No man's tent was his own alone—it was his and God's, and its shelter and comfort must be shared with any other of God's family who were passing.

"'This tent is mine,' said Yussouf, 'but no more
Than it is God's; come in, and be at peace;
Freely shalt thou partake of all my store,
As I of His Who buildeth over these,
Our tents, His glorious roof of night and day,
And at Whose door none ever yet heard Nay.'"

—*J. R. Miller.*

During the scorching heat and glaring light of noon . . . . Abraham sits in his tent door under the spreading oak of Mamre. Listless, languid and dreamy as he is, he is at once aroused into brightest wakefulness by the sudden apparition of three strangers. . . . . He sprang to his feet, ran and bowed himself to the ground, and begged them to rest and eat with him. With the extraordinary, and, as it seems to our colder nature, extravagant courtesy of an Oriental, he rates at the very lowest the comforts he can supply; it is only "a little water" he can give to wash their feet, "a morsel of bread" to help them on their way, but they will do him a kindness if they accept these small attentions at his hands. He gives, however, much more than he offered, seeks out the fatted calf, and serves while his guests sit and eat. The whole scene is primitive and Oriental, and "presents a perfect picture of the manner in which a modern Bedawee Sheykh receives travelers arriving at his encampment."—*Marcus Dods.*

What contradictions we meet in the Bible! How could it be both "the LORD" and "three men"; how could there be one, yet three; three, yet one? Easily. The greater includes the less. . . . . In those three men at Abraham's tent door, I see the Lord Jesus Christ and two ministers of His.—*Joseph Parker.*

It was thus that the Son of God anticipated His incarnation; and was "found in fashion as a man" before He became flesh. He loved to come *incognito* into the homes of those He cherished as His friends, even before He came across the slopes of Olivet to make His home in the favored cottage, where His spirit rested from the din of the great city, and girded itself for the Cross and the tomb.—*F. B. Meyer.*

Thursday, 20th. Genesis xviii. 9 to 15. (Cf. Heb. xi. 11.)

Ver. 9. The question was not, Art thou married? but, Where is thy *wife?* and not that only, but, Where is *Sarah* thy wife? By-and-by you will hear the Lord say unto Moses, "I know thee by name"; farther on you will hear Jesus say to a publican and a sinner, "Zacchæus, make haste, and

come down; for to-day I must abide at thy house"; and about the same time you will hear a man ask in a tone of surprise, "How knowest thou me?" If you put all these circumstances together you may reach the conclusion that in all the cases the Speaker was one and the same, and that His name is Wonderful!—*Joseph Parker.*

Ver. 10-15. Whatever [Sarah] had made of God's word, she had not thought it was really and veritably to come to pass. . . . . Does not our faith, like Sarah's, vary in proportion as the promise to be believed is unpractical? If the promise seems wholly to concern future things, we cordially and devoutly assent; but if we are asked to believe that God intends within the year to do so-and-so, if we are asked to believe that the result of God's promise will be found taking a substantial place among the results of our own efforts—then the derisive smile of Sarah forms on our face.—*Marcus Dods.*

It seems to have been a signal mercy to [Sarah] thus to have had her secret sin detected and reproved. From this time we hear no more of her unbelief; on the contrary, the rebuke administered to her was effectual for the confirming and establishing of her faith. In the account given of the most eminent saints who were distinguished for their faith, Sarah herself is mentioned; and her faith is said to have been instrumental to the accomplishment of that very promise, which in the first instance she had disbelieved. And how many have found similar reason to bless God for the fidelity of their friends, or for the inward rebukes of their own consciences!—*George Bush.*

At length, in the faith of both his parents, there was present the prerequisite condition for Isaac's supernatural conception.—*J. Oswald Dykes.*

Friday, 21st. Genesis xviii. 16 to 19. (Cf. 2 Chron. xx. 7; Isa. xli. 8; Jas. ii. 23; Ps. lxxviii. 1-8.)

Why did not the Lord accompany His angels down to Sodom? Was it because vengeance is His strange work, in which He can take no pleasure? It surely befits the dignity of the sovereign Judge to delegate to other hands the execution of His decrees (Matt. xiii. 41).

But there was a deeper reason still. Abraham was the "friend of God"; and friendship constitutes a claim to be entrusted with secrets hidden from all beside (Ps. xxv. 14; John xv. 15).

But the words which follow point to a yet further reason for the full disclosures that were made: "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment." . . . . Was there a fear lest Abraham and his children might doubt the justice and judgment of God if the righteous were summarily cut off with the wicked; and if the cities of the plain were destroyed without a revelation of their sin on the one hand, and the display of the Divine mercy on the other? Certainly it has placed the Divine character in an altogether different light, in that we have been permitted, in such a case as this, to understand some of the motives which have actuated God in His goodness or severity.—*F. B. Meyer.*

God reveals His purpose to Abraham for very weighty reasons. He is to be the means of blessing to all nations (ver. 18), and it is therefore necessary for him to know the reason of this destruction of . . . . Sodom and Gomorrah. Further, Abraham's influence over posterity (ver. 19, R. V.) required that he should know of this judgment in order that it might be used as a solemn lesson in the days to come. Again, it was his influence with those under his charge, and their obedience, that would in some way bring about the fulfilment of God's word to Abraham himself (ver. 19, l. c.).—*W. H. Griffith Thomas.*

The destruction of Sodom and the surrounding cities was to be a permanent memorial, to keep the fate of the ungodly constantly before the mind of Israel. To this end Jehovah explained to Abraham the cause of their destruction in the clearest manner possible, that he might not only be convinced of the justice of the Divine government, but might learn that, when the measure of iniquity was full, no intercession could avert the judgment—a lesson and a warning to his descendants also.—*J. F. Keil.*

The Lord's people are the first to know the Lord's will. If we lived nearer heaven we should have earlier notice of God's purposes.—*Joseph Parker.*

Saturday, 22nd. Genesis xviii. 20 to 22. (Cf. Luke xi. 5-9; xviii. 1-8; Jas. v. 16, l. c.)

Ver. 20, 21. Quiet though Sodom seemed in the far distance, and in the hush of the closing day, yet to God there was a "cry." The cry of the earth compelled to carry such a scar; the cry of inanimate creation, groaning and travailing in pain; the cry of the oppressed, the downtrodden—the victims of human violence and lust; the cry of the maiden, the wife and the child. These were the cries which had entered into the ears of the Lord God of Sabaoth. And each sin has a cry, "The voice of thy brother's blood crieth unto me." . . . . And, if each sin has a cry, what must not

be the volume of sound for a life, and for a city! Must not God still have to say of our great cities, one by one, "Its cry is great; and its sin is very grievous"?—*F. B. Meyer.*

In this passage God speaks after the manner of men; using the language of a good judge, who never passes sentence, much less executes it, till he hath examined the cause.—*Bishop Richard Kidder.*

God always narrowly investigates the true condition of the case before He awards or executes His sentences. He comes seeking fruit for three years before He gives the order for the cutting down of the tree that cumbered the vineyard soil. He walks our streets day and night. He patrols our thoroughfares, marking everything, missing nothing. He glides unasked into our most sacred privacy: for "all things are naked and open unto the eyes of him with whom we have to do." He is prepared, nay, eager to give us the benefit of any excuse. But flagrant sin, like that which broke out in Sodom that very night, is enough to settle forever the fate of a godless community when standing at the bar of Him Who is Judge and Witness both.—*F. B. Meyer.*

Jehovah could not be uncertain whether "the cry of Sodom and Gomorrah" contained the truth; but it was still a question whether Sodom, by its conduct against the last deciding visitation of God, would show that its corruption placed it beyond any help or salvation. It must become evident through its last trial, whether it has reached the limit of the long-suffering patience of God.—*J. P. Lange.*

Ver. 22. Two of the travelers passed on toward Sodom; "but Abraham stood yet before the LORD," and he became a priest and an intercessor. Let us follow him in the noble course which he adopted when he was taken into the Lord's confidence.—*Joseph Parker.*

Sunday, 23rd. Genesis xviii. 23 to 33.

Could such a thing be *right?* was Abraham's anxious question. A wonderful question, opening up a wonderful range of moral speculation! Remember from Whom Abraham held moral nature, and you will see that this very question is itself a tribute to the righteousness of God. . . . . And the course which God took in answering it shows that He has ever held it of the first consequence to secure the moral approbation of His creatures. . . . . It is true, indeed, that we may come upon many things, even in moral government, which we can neither understand nor explain; but if where we *can* enter into God's purpose, and the method of its execution, we are enabled to see that *righteousness* is the habitation of God's throne; we are entitled to give our conscience rest in cases which are to our reason inscrutable.—*Joseph Parker.*

Passion for the glory of God burnt with a clear, strong flame in Abraham's heart. . . . . And when we become as closely identified with the interests of God as he was, we shall come to feel as he did; and shall be eager that the Divine character should be vindicated amongst the children of men.—*F. B. Meyer.*

He trembles as he plants each footstep in advance, yet, love-impelled, he cannot but proceed. He fears to offend, yet he fears still more to let a last chance be lost of averting the awful judgment. Earnestly, tremblingly on and on he goes, ... till at last he stops, overwhelmed with the impression that the Divine grace has triumphed over the human importunity, and satisfied that "the Judge of all the earth" will certainly "do right." Wonderful specimen this of an intercession coming from a heart filled to overflow with the desire to see God's character vindicated and the happiness of His creatures, even the worst of them, secured!—*William Hanna.*

Six times he intercedes, with such earnestness and heartfelt yearning, that in his great anguish and desire he utters almost foolish words. But it is a most precious prayer, if you judge of it by the attitude of his heart; for it was a very violent emotion and profound importunity. There was more in the holy man's heart than that heart could understand and feel. I am sure tears ran down his face, and his words passed into unspeakable sighs.—*Martin Luther.*

This prayer . . . . did not, indeed, save Sodom and Gomorrah from destruction. . . . . But not the less it guided Lot and his household out of Sodom to Zoar (xix. 29). . . . . And, above all, through this prayer Abraham was himself bound in closer union to Jehovah; God's good pleasure in His servant was heightened; and after centuries it still speaks to us and countless others of our most glorious privilege and our most sacred duty.—*J. J. Van Oosterzee.*

We have here the highest encouragement for intercessory prayer—to plead with God for wicked men, for communities and nations that are far gone in sin. Abraham received no denial. So far as we can see, it was he who left off, and not God.—*M. W. Jacobus.*

Monday, 24th. Genesis xix. 1 to 11.

This is one of the most terrible chapters in the Bible, and is a reminder of the hideous possibilities of sin, and the extent to which evil can take hold of human nature. When the restraints of the Divine law are removed or set at naught there

are scarcely any limits to human degeneracy and depravity (Rom. i. 21-31; Jude 7). —*W. H. Griffith Thomas.*

The covered doorways, and the piazzas adjoining (such as are to be seen in modern fortified towns), were in ancient times usual places of concourse, where the inhabitants met for amusement, or to transact business, especially the administration of justice.—*Otto von Gerlach.*

At first the tent of Lot was only pitched near the gate of Sodom. By and by he abandoned tent-life altogether, and inhabited a house in the city. At last he betrothed his girls to native Sodomites, and sat in its gateway as one of its conspicuous citizens at a time when the cry of its pollutions had gone up to heaven.— *J. Oswald Dykes.*

"By faith [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles." We have no such statement in reference to Lot. It could not be said, "By faith Lot sat in the gate of Sodom." Alas! no: he gets no place among the . . . . great cloud of witnesses to the power of faith. The world was his snare, present things his bane. He did not "endure, as seeing him who is invisible." He looked at "the things which are seen and temporal"; whereas Abraham looked at "the things which are unseen and eternal."—*C. H. Mackintosh.*

Lot was a man who could as little see strangers without inviting them to his house as Abraham could. He would have treated them as handsomely as his uncle; and what he could do he did. But Lot had by his choice of a dwelling made it impossible he should afford safe and agreeable lodging to any visitor. . . . . So do men tie their own hands and cripple themselves so that even the good they would take pleasure in doing is either wholly impossible or turns to evil.—*Marcus Dods.*

Lot was a sorry wreck of a noble beginning. When he started forth, as Abram's companion, from Ur, he gave promise of a life of quite unusual power and fruit. But he was one of those characters which can not stand success. There is no temptation more insidious or perilous than that. The Enchanted Ground is more to be dreaded than the open assaults of Apollyon. More are ruined by the deceitfulness of riches than by the cares of life.—*F. B. Meyer.*

Tuesday, 25th. Genesis xix. 12 to 14.

Given a city that is full of corruption which may not be so much as named; every home a den of unclean beasts; every imagination debauched and drunk with iniquity; every tongue an empoisoned instrument; purity, love, honor, peace, forgotten or detested words; judgment deposed, righteousness banished, the sanctuary abandoned, the altar destroyed; . . . . given such a city, to know what is best to be done with it? Remonstrate with it? Absurd! Threaten it? Feeble! What then? *Rain fire and brimstone upon it?* Yes! Conscience says Yes; Justice says Yes; concern for other cities says Yes; nothing but fire will disinfect so foul an air. . . . . Just as we grasp the moral condition with which God had to deal do we see that fire alone could meet wickedness so wicked or insanity so mad.—*Joseph Parker.*

Lot does not hesitate to believe [the angels'] testimony, and at once goes forth to urge upon his sons-in-law the absolute necessity of getting quickly out of the city. But . . . . his testimony had no power. He had lived too long as one of themselves, without any very real difference, to allow of his message being of any avail. When the testimony of the life does not agree with the testimony of the lips the latter always goes unheeded.—*W. H. Griffith Thomas.*

There was nothing outwardly to show that terrible scenes were at hand, even at the door. . . . . No signs appeared in the sun as he sank peacefully to rest. The cattle came lowing home from the fields, and the sheep dogs barked, and the voices of children at play were heard. And then darkness fell; . . . . and the stars looked down upon the quiet scene; and the moon shone, for the last time, on the great doomed city. But . . . . Lot's heart was heavy and disturbed. Full of sadness was he for the heedless, unrepenting people; full of anxiety for those dear to him in that place. And then he hurried out in the darkness to warn his relatives, and to urge on them immediate flight; and they—how true to life it all is!—laughed at him! They treated the matter as a fine joke, and the more earnest his entreaties, the more boisterous grew their mirth. And so the night wore on, and then the day began to break. . . . . But with the morning light the scoffer waxed bolder still: "What of thy coward fears of the night, O righteous Lot?" he mockingly begins, but the words die away on his lips. Ah! what means this strange, unearthly gloom, this lurid, awful flame, in which earth and heaven seem joined in one? . . . . A few hours later, and . . . . the sun, as he rides high in the heavens, looks down upon a smoking mass of desolation!—*J. B. C. Murphy.*

Wednesday, 26th. Genesis xix. 15 to 23, 29. (Cf. 2 Pet. ii. 8.)

Ver. 15, 16. The prophet Ezekiel (xvi. 49) enumerates these three causes of the sins of Sodom: "Pride, fulness of bread, and abundance of idleness." And how

they are still the parents of vice in prosperous communities we know full well!—*John Kerr.*

Overnight, in the excitement of the terrible scene enacted before his door, Lot had been not only resolved himself to flee, but his voice had urged his sons-in-law to escape from the doom which he then felt to be imminent. But with the cold, gray light of morning his mood has changed. . . . . He still lingers. What kept him? That which had first taken him there—material advantages. . . . . To escape meant to leave all his wealth behind. If he goes out, he goes out a pauper. So his heart, which is where his treasure is, makes his movements slow. . . . . This poor hesitating lingerer, too much at home in the City of Destruction to get out of it even to save his life, has plenty of brothers to-day.—*Alexander Maclaren.*

Ver. 17-23, 29. Lot only petitioned that God would save the city of Zoar, that he might there find a refuge. Here we perceive Lot's constant appeal to self-interest. Selfishness clung to that man's very soul. We should expect that after all the marvelous mercy shown by God to Lot, he would have been ready to go wherever He commanded. But no; Lot asks that Zoar may be saved. And God marvelously accepts this demand. Now this shows how God deals with the soul. We use large language; we talk of self-sacrifice, self-devotion, and yet there has always been the secret reservation of some small Zoar; still God accepts. He leaves us some human affection, something to remind us of our early home. He weans us by degrees, that so, step by step, leaving earth behind, we may ascend the mountain top, and want nothing but the lovely love of God.—*F. W. Robertson.*

Notwithstanding all this failure, the New Testament describes this man as "just Lot." His deepest desire is right. His utter failure is due to his making an attempt to adopt the principle of compromise. Such an attempt is always disastrous in the life of faith. Men constantly affirm that they are strong enough to seek the things of the world and the things of the Kingdom at the same time, but it is never so. Directly the desire to possess lies at the root of life, a deterioration sets in which sooner or later will manifest itself openly, as in the case of Lot.—*G. Campbell Morgan.*

Am I in Lot's plight? Have I chosen the city of the plain, the ways of the world? Let me recognize the danger of all worldliness—a danger far more terrible than any volcanic outburst. God will send His angels, yes, this very day, to lead me out of Sodom, up on to high land. And may I have the wisdom to follow!—*Amos R. Wells.*

Thursday, 27th. Genesis xix. 24 to 28. (Cf. Luke xvii. 28-33.)

Ver. 24, 25. Men needed to have it made visible—writ large in indelible and decipherable characters, even on the earth's surface—that there is a moral Governor Who takes cognizance of evil, to Whose ear the cry for vengeance goes up when deeds are done that outrage humanity, and within Whose hand lies every agency which can either make or blast the fortunes of a commonwealth. Other branches of the human family were hurrying along the same path. It was mercy to erect, right in the center of the populous lands, on the very road by which men passed from north to south and east to west, a monument of Heaven's justice.—*J. Oswald Dykes.*

The tide of empire has ever set westwards. India, Babylon, Egypt, Greece, and Rome, have successively wielded supreme power, and sunk into oblivion. Shall it depart from Britain, as it has departed from the rest? It need not do so. Yet, as we remark the increase of extravagance and luxury; the reckless expenditure on pleasure; the shameless vice that flaunts itself in our streets; the adulation of wealth; the devotion to gambling; . . . . the growing laxness of the marriage tie—we may well entertain the darkest fears about the future of our fatherland.— *F. B. Meyer.*

Ver. 26. Just as some of the victims at Pompeii stumbled in their flight, and were buried under the ashes, which still keep the outline of their figures, so Lot's wife was covered with the half-liquid, slimy mud. Granted the delay in her flight, the rest is perfectly simple and natural. . . . . She remains to all generations . . . . a warning of the danger of the backward look, which betrays the true home of the heart, and may leave us unsheltered in the open plain when the fiery storm bursts.—*Alexander Maclaren.*

If all who are of the same mind as Lot's wife shared her fate the world would present as strange a spectacle as the Dead Sea presents at this day. For radically it was her divided mind which was her ruin. —*Marcus Dods.*

This strange flood of fire did for the bodies of men what death does for the soul. The attitude in which it found every man, there it sealed him. And so with death; it is the fixing of the form of the spirit in which each man dies, so to remain *forever.*—*F. W. Robertson.*

Ver. 27, 28. When the angels awoke Lot, the day was breaking. By the time that Abraham had risen "early in the morning," and reached the place by his tent from which he had yesterday looked on the smiling plain, all was over, and the heavy smoke-cloud wrapped the dead with its

pall-like folds. So swift and sudden is to be the coming of the Son of man.—*Alexander Maclaren.*

Friday, 28th. Genesis xx. 1 to 8. (Cf. xii. 10-20; 1 Chron. xvi. 21.)

Ver. 1, 2. No reason is assigned by the sacred historian for so sudden a removal. What is certain is, that [Abraham] did soon after the overthrow of Sodom break up the settlement near Hebron which for fifteen years had been his home. He moved farther to the southwest and nearer to the desert. After halting at various points in the "Negeb," or Southland of Canaan, he finally attempted a more permanent encampment close to the headquarters of a stranger tribe. Gerar was the capital of a Philistine people allied to the Egyptians, whose five subdivisions at a later period occupied the Shephelah, or strip of level land along the southern coasts, whence they waged with Israel an incessant border warfare. To that coast-strip they lent their own name of Philistia or Palestine, which in much later times came to be inaccurately extended to the whole land.— *J. Oswald Dykes.*

This was Abraham's fourth resting-place in the Holy Land. It continued till the latest times to be the southern boundary of the Holy Land, so that from "Dan to Beersheba" became the established formula to indicate the whole country. In this district the Philistines had already begun to form settlements, and a warlike king of this race, whose hereditary name was Abimelech (*Father-King*), reigned in the valley of Gerar.—*Philip Smith.*

This is the second time Abraham has attempted in his own wisdom to steer clear of a danger he feared, and on each occasion he has run upon the very rocks he dreaded. The results are that the man who stood as a witness for Jehovah is seen by the heathen practicing deceit, and thus suffering the degradation of being censured by Abimelech.—*G. Campbell Morgan.*

Abraham was an old man. Thirty years had passed since that sin had shown itself last. During that time he had been growing and learning much. But, alas! the snake was scotched, not killed. The weeds were cut down, not eradicated. The dry-rot had been checked; but the rotten timbers had not been cut away. Never boast yourself against once-cherished sins: only by God's grace are they kept in check; and if you cease to abide in Christ, they will revive and revisit you.—*F. B. Meyer.*

Ver. 4. These words appear to contain a reference to the recent awful event of Sodom's overthrow, which must have greatly impressed the surrounding country. *George Bush.*

Ver. 7. This is the first time we meet with the word *prophet;* and Abraham is the first that is honored with this name. It signifies one admitted to a nearer intercourse with God; so as to be allowed to consult Him, and to declare His mind and will to others; and also to prevail with Him by prayer to confer blessings upon them.—*Bishop Symon Patrick.*

Saturday, 29th. Genesis xx. 9 to 13.

It is heartbreaking, when the heathen rebukes a professor of superior godliness for speaking lies. Yet it is lamentable to confess that such men often enough have higher standards of morality than those who profess godliness. Even if they do not fulfill their own conceptions, yet the beauty of their ideal is undeniable, and is a remarkable vindication of the universal vitality of conscience. The temperate Hindu is scandalized by the drunkenness of the Englishman whose religion he is invited to embrace. The Chinaman cannot understand why he should exchange the hoary religion of Confucius for that of a people which by superior armaments forces upon his country a drug which is sapping its vitals. The employee abhors a creed which is professed by his master for one day of the week, but is disowned on the other six. Let us walk circumspectly toward them that are without, ... giving no occasion to the enemy to blaspheme, save as it concerns the law of our God.—*F. B. Meyer.*

Let lying be called by whatever flattering title men please—let it pass for diplomacy, smartness, self-defense, policy, or civility—it remains the device of the coward, the absolute bar to free and healthy intercourse, a vice which diffuses itself through the whole character and makes growth impossible.—*Marcus Dods.*

The thing that is most remarkable in the whole story is that God should apparently have taken Abraham's part instead of humbling and punishing him in the sight of the heathen. . . . .

But the judgment is not to be fixed at any one point; you must take the full stretch of time required by the Almighty in working out His purposes, and then it will be seen that under all appearances there was something undiscernible by the human eye, which made every man chosen to leadership and renown in the holy Kingdom the best man who could have been chosen for the purpose. You say that Abimelech was better than Abraham; now let me ask you what you know about Abimelech? Nothing but what is stated in this chapter. Very well. You are so far right. You have seen Abimelech at his best and you have seen Abraham at his worst, and then you have rushed to a conclusion!

This is not the right way to read history; certainly it is not the right way to read the Bible. We are not to set act against act, but life against life.—*Joseph Parker.*

O critics of God's handiwork, we do not deny the inconsistencies of a David, a Peter or an Abraham; but we insist that those inconsistencies were not the result of God's work, but in spite of it. They indicate the hopelessness of the original nature—the moorland waste to which He has set His cultivating hand. And shall we blame the Gardener's skill, when, in the paradise which it has created, we encounter a bit of original soil which, by force of contrast, indicates the marvel of His genius; and which, before long, if only we exercise patience, will yield to the self-same spell, and blossom as the rest?—*F. B. Meyer.*

Sunday, 30th. Genesis xx. 14 to 18.

Some tell us, the God of the Old Testament takes the lie of Abraham under His special protection, for Abraham comes out of this situation honored and enriched. But . . . . the sacred historian evidently takes the part of the . . . . heathen king against Abraham; for he transmits to us at full length the energetic reproaches which the monarch addresses to him. . . . .

As to the gifts presented to Abraham . . . . Abimelech, too, had his sin to atone for in this transaction. If it be not permitted to take from a man his wife, it is equally forbidden to take his sister. If for this act of violence he imposes upon himself a reparation toward Abraham, it is mere justice. The only one who comes out of this narrative glorified is God Who interferes to save His elect from the false position in which he has placed himself by his own fault, and Who preserves from crime the comparatively innocent heathen king.—*F. Godet.*

It is but seldom that we can cancel in any degree the evil we have committed; but the course adopted by Abraham is open to us all. We may *pray* for those whom we have injured. We may beg of God to obliterate from their minds any bad impressions which either by word or deed we may have made on them.—*George Bush.*

I have seen more truly what I am by my faults than by my graces, and never have I prayed with so glowing a fervor as when I have seen that there was but a step between me and death and that I had nearly taken it!—*Joseph Parker.*

Monday, 31st. Genesis xxi. 1 to 7. (Cf. Luke i. 46-49; John xvi. 21.)

A threefold emphasis is here laid on God's faithfulness to His promise: "The LORD visited Sarah as he had said; . . . . did unto Sarah as he had spoken; . . . . at the set time of which God had spoken." He did *as* He said, *what* He said, *when* He said.—*A. T. Pierson.*

None ever waited in vain. The soul that takes hold of God's promise by faith has gotten a stable reality which will never fail him. Thus was it with Abraham; thus was it with all the faithful from age to age and thus will it be with all those who are enabled, in any measure, to trust in the living God. Oh, it is a wonderful blessing to have God Himself as our portion and resting-place, amid the unsatisfying shadows of this scene through which we are passing; to have our anchor cast within the veil; to have the word and oath of God, the two immutable things, to lean upon, for the comfort and tranquillity of our souls.—*C. H. Mackintosh.*

The laughter of incredulity, with which [Sarah] received the first intimation of her approaching motherhood (xviii. 12), was now exchanged for the laughter of fulfilled hope. And she gave utterance to words . . . . which served as the model of that other song with which the Virgin Mother announced the advent of her Lord. —*F. B. Meyer.*

A striking revelation of the loving tenderness with which God ofttimes turns the incredulous laughter of the fearful heart into the glad laughter of realization.—*G. Campbell Morgan.*

In the book of Genesis, covering more than two thousand years at the lowest computation, there is not a single miracle wrought by human agency. Even Abraham works no miracle. How different from the old mythologies! Even when God Himself is represented as doing things out of the general course of nature, it is only at long intervals and very rarely, as in the translation of Enoch, the judgment of the Flood, the confusion of tongues, the birth of Isaac. Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspectively, you will learn first, that all through Bible times miracles were not the rule but the exception; and more particularly that the miracles cluster around particular epochs when there was special need for such signs of the Divine presence and power, as at the time of the Exodus after the long, dark interval of Egyptian bondage; at the time of Israel's declension when the prophets Elisha and Elijah were called in a special way to witness for the Lord; and above all, in the founding of the Church, after the long and silent interval from the Restoration to the Advent.—*J. Monro Gibson.*